Vidura Niti

॥ विदुर नीतिः ॥

Source of E-texts:

Sanskrit UnicodeText: www.sanskritdocuments.org
Sanskrit Text of Mahabharata: Vedic Reserve at www.mum.org
English Translation by KM Ganguli: www.sacred-texts.com

॥ अथ श्रीमाहाभारते उद्योगपर्वणि प्रजागरपर्वणि

विदुरनीतिवाक्ये त्रयस्त्रिंशोऽध्यायः ॥

(Vidura’s teachings on right conduct
extracted from Mahabharata)

वैशंपायन उवाच ।

द्वाःस्थं प्राह महाप्राज्ञो धृतराष्ट्रो महीपतिः ।

विदुरं द्रष्टुमिच्छामि तमिहानय माचिरम् ॥ १॥

"Vaisampayana said, 'King Dhritarashtra endued with great wisdom (then) said to the orderly-in-waiting, 'I desire to see Vidura. Bring him here without delay.'

प्रहितो धृतराष्ट्रेण दूतः क्षत्तारमब्रवीत् ।

ईश्वरस्त्वां महाराजो महाप्राज्ञ दिदृक्षति ॥ २॥

Despatched by Dhritarashtra, the messenger went to Kshatri and said, 'O thou of great

wisdom, our lord the mighty king desireth to see thee.'

एवमुक्तस्तु विदुरः प्राप्य राजनिवेशनम् ।

अब्रवीद्धृतराष्ट्राय द्वाःस्थ मां प्रतिवेदय ॥ ३॥

Thus addressed, Vidura (set out and) coming to the palace, spoke unto the orderly, 'Apprise Dhritarashtra of my arrival.'

द्वाःस्थ उवाच ।

विदुरोऽयमनुप्राप्तो राजेन्द्र तव शासनात् ।

द्रष्टुमिच्छति ते पादौ किं करोतु प्रशाधि माम् ॥ ४॥

Thereupon the orderly went to Dhritarashtra, and said, O, foremost of kings, Vidura is here at thy command. He wisheth to behold thy feet. Command me as to what he is to do.'

धृतराष्ट्र उवाच ।

प्रवेशय महाप्राज्ञं विदुरं दीर्घदर्शिनम् ।

अहं हि विदुरस्यास्य नाकाल्यो जातु दर्शने ॥ ५॥

Thereupon Dhritarashtra said, 'Let Vidura of great wisdom and foresight enter. I am never unwilling or unprepared to see Vidura.'

द्वाःस्थ उवाच ।

प्रविशान्तः पुरं क्षत्तर्महाराजस्य धीमतः ।

न हि ते दर्शनेऽकाल्यो जातु राजा ब्रवीति माम् ॥ ६॥

The orderly then went out and spoke unto Vidura, 'O Kshatri, enter the inner apartments of the wise king. The king says that he is never unwilling to see thee.'

वैशंपायन उवाच ।

ततः प्रविश्य विदुरो धृतराष्ट्र निवेशनम् ।

अब्रवीत्प्राञ्जलिर्वाक्यं चिन्तयानं नराधिपम् ॥ ७॥

विदुरोऽहं महाप्राज्ञ सम्प्राप्तस्तव शासनात् ।

यदि किं चन कर्तव्यमयमस्मि प्रशाधि माम् ॥ ८॥

"Vaisampayana continued, 'Having entered Dhritarashtra's chamber, Vidura said with joined hands unto that ruler of men who was then plunged in thought, 'O thou of great wisdom, I am Vidura, arrived here at thy command. If there is anything to be done, here I am, command me!'

धृतरष्त्र उवाच ।

सञ्जयो विदुर प्राप्तो गर्हयित्वा च मां गतः ।

अजातशत्रोः श्वो वाक्यं सभामध्ये स वक्ष्यति ॥ ९॥

तस्याद्य कुरुवीरस्य न विज्ञातं वचो मया ।

तन्मे दहति गात्राणि तदकार्षीत्प्रजागरम् ॥ १०॥

जाग्रतो दह्यमानस्य श्रेयो यदिह पश्यसि ।

तद्ब्रूहि त्वं हि नस्तात धर्मार्थकुशलो ह्यसि ॥ ११॥

यतः प्राप्तः सञ्जयः पाण्डवेभ्यो

न मे यथावन्मनसः प्रशान्तिः ।

सर्वेन्द्रियाण्यप्रकृतिं गतानि

किं वक्ष्यतीत्येव हि मेऽद्य चिन्ता ॥ १२॥

तन्मे ब्रूहि विदुर त्वं यथावन् मनीषितं सर्वमजातशत्रोः ।

यथा च नस्तात हितं भवेच्च प्रजाश्च सर्वाः सुखिता भवेयुः॥-॥

"Dhritarashtra said, 'O Vidura, Sanjaya hath come back. He hath gone away after rebuking me. Tomorrow he will deliver, in the midst of the court, Ajatasatru's message. I have not been able today to ascertain what the message is of the Kuru hero. Therefore, my body is burning, and that hath produced sleeplessness. Tell us what may be good for a person that is sleepless and burning. Thou art, O child, versed in both religion and profit. Ever since, Sanjaya hath returned from the Pandavas, my heart knoweth no peace. Filled with anxiety about what he

may deliver, all my senses have been disordered'.

विदुर उवाच ।

अभियुक्तं बलवता दुर्बलं हीनसाधनम् ।

हृतस्वं कामिनं चोरमाविशन्ति प्रजागराः ॥ १३॥

कच्चिदेतैर्महादोषैर्न स्पृष्टोऽसि नराधिप ।

कच्चिन्न परवित्तेषु गृध्यन्विपरितप्यसे ॥ १४॥

"Vidura said, 'Sleeplessness overtaketh thief, a lustful person, him that hath lost all his wealth, him that hath failed to achieve success, and him also that is weak and hath been attacked by a strong person. I hope, O king, that none of these grave calamities have overtaken thee. I hope, thou dost not grieve, coveting the wealth of others.'

धृतराष्ट्र उवाच ।

श्रोतुमिच्छामि ते धर्म्यं परं नैःश्रेयसं वचः ।

अस्मिन्राजर्षिवंशे हि त्वमेकः प्राज्ञसंमतः ॥ १५॥

"Dhritarashtra said, 'I desire to hear from thee words that are beneficial and fraught with high morality. In this race of royal Rishis thou alone art reverenced by the wise.

विदुर उवाच ।

राजा लक्षणसंपन्नस्त्रैलोक्यस्याधिपो भवेत् ।

प्रेष्यस्ते प्रेषितश्चैव धृतराष्ट्र युधिष्ठिरः ॥- ॥

'Vidura replied, 'King (Yudhishthira), graced with every virtue, is worthy of being the sovereign of the three worlds; yet, O Dhritarashtra, however worthy of being kept by thy side, he was exiled by thee.

विपरीततरश्च त्वं भागधेये न संमतः ।

अर्चिषां प्रक्षयाच्चैव धर्मात्मा धर्मकोविदः ॥- ॥

Thou art, however, possessed of qualities which are thy very reverse of those possessed by him. Although virtuous and versed in morality, thou hast yet no right to a share in the kingdom owing to thy loss of sight.

आनृशंस्यादनुक्रोशाद्धर्मात्सत्यात्पराक्रमात् ।

गुरुत्वात्त्वयि संप्रेक्ष्य बहून्क्लेषांस्तितिक्षते ॥- ॥

In consequence of his inoffensiveness and kindness, his righteousness, love of truth and energy, and his remembering the reverence that is due to thee, Yudhishthira patiently bears innumerable wrongs.

दुर्योधने सौबले च कर्णे दुःशासने तथा ।

एतेष्वैश्वर्यमाधाय कथं त्वं भूतिमिच्छसि ॥- ॥

Having bestowed on Duryodhana and Suvala's son and Karna, and Dussasana the management of the empire, how canst thou hope for prosperity?

आत्मज्ञानं समारंभस्तितिक्षा धर्मनित्यता ।

यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥- ॥

He that is not served from the high ends of life by the aid of self-knowledge, exertion, forbearance and steadiness in virtue, is called wise.

निषेवते प्रशस्तानि निन्दितानि न सेवते ।

अनास्तिकः श्रद्दधान एतत्पण्डित लक्षणम् ॥ १६ ॥

These again are the marks of a wise man, viz., adherence to acts, worthy of praise and rejection of what is blamable, faith, and reverence.

क्रोधो हर्षश्च दर्पश्च ह्रीस्तम्भो मान्यमानिता ।

यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥ १७॥

He whom neither anger nor joy, nor pride, nor false modesty, nor stupefaction, nor vanity, can draw away from the high ends of life, is considered as wise.

यस्य कृत्यं न जानन्ति मन्त्रं वा मन्त्रितं परे ।

कृतमेवास्य जानन्ति स वै पण्डित उच्यते ॥ १८॥

He whose intended acts, and proposed counsels remain concealed from foes, and whose acts become known only after they have been done, is considered wise.

यस्य कृत्यं न विघ्नन्ति शीतमुष्णं भयं रतिः ।

समृद्धिरसमृद्धिर्वा स वै पण्डित उच्यते ॥ १९॥

He whose proposed actions are never obstructed by heat or cold, fear of attachment, prosperity or adversity, is considered wise.

यस्य संसारिणी प्रज्ञा धर्मार्थावनुवर्तते ।

कामादर्थं वृणीते यः स वै पण्डित उच्यते ॥ २०॥

He whose judgment dissociated from desire, followeth both virtue and profit, and who disregarding pleasure chooseth such ends as are serviceable in both worlds, is considered wise.

यथाशक्ति चिकीर्षन्ति यथाशक्ति च कुर्वते ।

न किंचिदवमन्यन्ते पण्डिता भरतर्षभ ॥ २१॥

They that exert to the best of their might, and act also to the best of their might, and disregard nothing as insignificant, are called wise.

क्षिप्रं विजानाति चिरं शृणोति

विज्ञाय चार्थं भजते न कामात् ।

नासम्पृष्टो व्यौपयुङ्क्ते परार्थे

तत्प्रज्ञानं प्रथमं पण्डितस्य ॥ २२॥

He that understandeth quickly, listeneth patiently, pursueth his objects with judgment and not from desire and spendeth not his breath on the affairs of others without being asked, is said to possess the foremost mark of wisdom.

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम् ।

आपत्सु च न मुह्यन्ति नराः पण्डित बुद्धयः ॥ २३॥

They that do not strive for objects that are unattainable, that do not grieve for what is lost and gone, that do not suffer their minds to be clouded amid calamities, are regarded to possess intellects endued with wisdom.

निश्चित्य यः प्रक्रमते नान्तर्वसति कर्मणः ।

अवन्ध्य कालो वश्यात्मा स वै पण्डित उच्यते ॥ २४॥

He who striveth, having commenced anything, till it is completed, who never wasteth his time, and who hath his soul under control, is regarded wise.

आर्य कर्मणि राज्यन्ते भूतिकर्माणि कुर्वते ।

हितं च नाभ्यसूयन्ति पण्डिता भरतर्षभ ॥ २५॥

They that are wise, O bull of the Bharata race, always delight in honest deeds, do what tendeth to their happiness and prosperity, and never sneer at what is good.

न हृष्यत्यात्मसंमाने नावमानेन तप्यते ।

गाङ्गो ह्रद इवाक्षोभ्यो यः स पण्डित उच्यते ॥ २६॥

He who exulteth not at honours, and grieveth not at slights, and remaineth cool and unagitated like a lake in the course of Ganga, is reckoned as wise.

तत्त्वज्ञः सर्वभूतानां योगज्ञः सर्वकर्मणाम् ।

उपायज्ञो मनुष्याणां नरः पण्डित उच्यते ॥ २७॥

That man who knoweth the nature of all creatures (viz., that everything is subject to destruction), who is cognisant also of the connections of all acts, and who is proficient in the knowledge of the means that men may resort to (for attaining their objects), is reckoned as wise.

प्रवृत्त वाक्चित्रकथ ऊहवान्प्रतिभानवान् ।

आशु ग्रन्थस्य वक्ता च स वै पण्डित उच्यते ॥ २८॥

He who speaketh boldly, can converse on various subjects, knoweth the science of argumentation, possesseth genius, and can interpret the meaning of what is writ in books, is reckoned as wise.

श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ।

असम्भिन्नार्य मर्यादः पण्डिताख्यां लभेत सः ॥ २९॥

He whose studies are regulated by reason, and whose reason followeth the scriptures, and who never abstaineth from paying respect to those that are good, is called a wise man.

अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।

अर्थांश्चाकर्मणा प्रेप्सुर्मूढ इत्युच्यते बुधैः ॥ ३० ॥

He, on the other hand, who is ignorant of scripture yet vain, poor yet proud, and who resorteth to unfair means for the acquisition of his objects, is a fool.

स्वमर्थं यः परित्यज्य परार्थमनुतिष्ठति ।

मिथ्या चरति मित्रार्थे यश्च मूढः स उच्यते ॥ ३१ ॥

He who, forsaking his own, concerneth himself with the objects of others, and who practiseth deceitful means for serving his friends, is called a fool.

अकामां कामयति यः कामयानां परित्यजेत् ।

बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम् ॥- ॥

He who wisheth for those things that should not be desired, and forsaketh those that may legitimately be desired, and who beareth malice to those that are powerful, is regarded to be a foolish soul.

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति च ।

कर्म चारभते दुष्टं तमाहुर्मूढचेतसम् ॥ ३३॥

He who regardeth his foe as his friend, who hateth and beareth malice to his friend, and who committeth wicked deeds, is said to be a person of foolish soul.

संसारयति कृत्यानि सर्वत्र विचिकित्सते ।

चिरं करोति क्षिप्रार्थे स मूढो भरतर्षभ ॥ ३४॥

O bull of the Bharata race, he who divulgeth his projects, doubteth in all things, and spendeth a long time in doing what requireth a short time, is a fool.

श्राद्धं पितृभ्यो न ददाति दैवतानि नार्चति ।

सुहृन्मित्रं न लभते तमाहुर्मूढचेतसम् ॥- ॥

He who doth not perform the Sraddha for the Pitris, nor worshippeth the deities, nor acquireth noble-minded friends, is said to be a person of foolish soul.

अनाहूतः प्रविशति अपृष्टो बहु भाषते ।

विश्वसत्यप्रमत्तेषु मूढ चेता नराधमः ॥ ३५॥

That worst of men who entereth a place uninvited, and talketh much without being asked, and reposeth trust on untrustworthy wights, is a fool.

परं क्षिपति दोषेण वर्तमानः स्वयं तथा ।

यश्च क्रुध्यत्यनीशः सन्स च मूढतमो नरः ॥ ३६॥

That man who being himself guilty casteth the blame on others, and who though impotent giveth vent to anger, is the most foolish of men.

आत्मनो बलमज्ञाय धर्मार्थपरिवर्जितम् ।

अलभ्यमिच्छन्नैष्कर्म्यान्मूढ बुद्धिरिहोच्यते ॥ ३७॥

That man, who, without knowing his own strength and dissociated from both virtue and profit, desireth an object difficult of acquisition, without again adopting adequate means, is said to be destitute of intelligence.

अशिष्यं शास्ति यो राजन्यश्च शून्यमुपासते ।

कदर्यं भजते यश्च तमाहुर्मूढचेतसम् ॥ ३८॥

O king, he who punisheth one that is undeserving of punishment, payeth homage to persons without their knowledge, and waiteth upon misers, is said to be of little sense.

अर्थं महान्तमासाद्य विद्यामैश्वर्यमेव वा ।

विचरत्यसमुन्नद्धो यः स पण्डित उच्यते ॥ ३९॥

But he that, having attained immense wealth and prosperity or acquired (vast) learning, doth not bear himself haughtily, is reckoned as wise.

एकः सम्पन्नमश्नाति वस्ते वासश्च शोभनम् ।

योऽसंविभज्य भृत्येभ्यः को नृशंसतरस्ततः ॥ ४०॥

Who, again, is more heartless than he, who, though possessed of affluence, eateth himself and weareth excellent robes himself without distributing his wealth among his dependents?

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः ।

भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते ॥ ४१ ॥

While one person committeth sins, many reap the advantage resulting therefrom; (yet in the end) it is the doer alone to whom the sin attacheth while those that enjoy the fruit escape unhurt.

एकं हन्यान्न वाहन्यादिषुर्मुक्तो धनुष्मता ।

बुद्धिर्बुद्धिमतोत्सृष्टा हन्याद्राष्ट्रं सराजकम् ॥ ४२ ॥

When a bowman shooteth an arrow, he may or may not succeed in slaying even a single person, but when an intelligent individual applieth his intelligence (viciously); it may destroy an entire kingdom with the king.

एकया द्वे विनिश्चित्य त्रींश्चतुर्भिर्वशे कुरु ।

पञ्च जित्वा विदित्वा षट्सप्त हित्वा सुखी भव ॥ ४३ ॥

Discriminating the two (what is to be done and what is not to be done) by means of the one (the intellect), bring under thy subjection the three (friend, enenmy and the neutral person) by means of four (the four means of success against an enemy – *sama,* reconciliation or negotiation; *dana,* bribery; *bheda,* sowing dissensions and *danda,* punishment), and also conquering the five (senses of perception) and knowing the six (six expedients to be used in foeign politics – *sandhi, vigraha, yana, aasana, dvaidhibhava and samshraya)* and abstaining from the seven (*woman, gambling, hunting, intoxicants, harsh speech, harsh punishment and amassing wealth using unjust means*), be happy.

एकं विषरसो हन्ति शस्त्रेणैकश्च वध्यते ।

सराष्ट्रं स प्रजं हन्ति राजानं मन्त्रविस्रवः ॥ ४४॥

Poison slayeth but one person, and a weapon also but one; wicked counsels, however,

destroy an entire kingdom with king and subject.

एकः स्वादु न भुञ्जीत एकश्चार्थान्न चिन्तयेत् ।

एको न गच्छेदध्वानं नैकः सुप्तेषु जागृयात् ॥ ४५॥

Alone one should not partake of any savoury viand, nor alone reflect on concerns of profit, nor alone go upon a journey, nor alone remain awake among sleeping companions.

एकमेवाद्वितीयं तद्यद्राजन्नावबुध्यसे ।

सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव ॥ ४६॥

That Being who is One without a second, and whom, O king, thou hast not been able to comprehend, is Truth's self, and the Way to heaven, even like a boat in the ocean.

एकः क्षमावतां दोषो द्वितीयो नोपलभ्यते ।

यदेनं क्षमया युक्तमशक्तं मन्यते जनः ॥ ४७॥

There is one only defect in forgiving persons, and not another; that defect is that people take a forgiving person to be weak.

सोऽस्य दोषो न मन्तव्यः क्षमा हि परमं बलम् ।

क्षमा गुणो ह्यशक्तानां शक्तानां भूषणं तथा ॥- ॥

That defect, however, should not be taken into consideration, for forgiveness is a great power. Forgiveness is a virtue of the weak, and an ornament of the strong.

क्षमा वशीकृतिर्लोके क्षमया किं न साध्यते ।

शान्तिशङ्खः करे यस्य किं करिष्यति दुर्जनः ॥- ॥

Forgiveness subdueth (all) in this world; what is there that forgiveness cannot achieve? What can a wicked person do unto him who carrieth the sabre of forgiveness in his hand?

अतृणे पतितो वह्निः स्वयमेवोपशाम्यति ।

अक्षमावान्परं दोषैरात्मानं् चैव योजयेत् ॥- ॥

Fire falling on a grassless ground is extinguished of itself. And unforgiving individual defileth himself with many enormities.

एको धर्मः परं श्रेयः क्षमैका शान्तिरुत्तमा ।

विद्यैका परमा दृष्टिरहिंसैका सुखावहा ॥ ४८॥

Righteousness is the one highest good; and forgiveness is the one supreme peace; knowledge is one supreme contentment; and benevolence, one sole happiness.

द्वाविमौ ग्रसते भूमिः सर्पो बिलशयानिव ।

राजानं चाविरोद्धारं ब्राह्मणं चाप्रवासिनम् ॥ ४९॥

Even as a serpent devoureth animals living in holes, the earth devoureth these two, viz., a king who is incompetent to fight, and a Brahmana who doth not sojourn to holy places.

द्वे कर्मणी नरः कुर्वन्नस्मिँल्लोके विरोचते ।

अब्रुवन्परुषं किं चिदसतो नार्थयंस्तथा ॥ ५०॥

A man may attain renown in this world by doing two things, viz., by refraining from harsh speech, and by disregarding those that are wicked.

द्वाविमौ पुरुषव्याघ्र परप्रत्यय कारिणौ ।

स्त्रियः कामित कामिन्यो लोकः पूजित पूजकः ॥ ५१॥

O tiger among men, these two have not a will of their own, viz., those women who covet men simply because the latter are coveted by others of their sex, and that

person who worships another simply because the latter is worshipped by others.

द्वाविमौ कण्टकौ तीक्ष्णौ शरीरपरिशोषणौ ।

यश्चाधनः कामयते यश्च कुप्यत्यनीश्वरः ॥ ५२॥

These two are like sharp thorns afflicting the body, viz., the desires of a poor man, and the anger of the impotent.

द्वावेव न विराजेते विपरीतेन कर्मणा ।

गृहस्थश्च निरारंभः कार्यवांश्चैव भिक्षुकः ॥- ॥

These two persons never shine because of their incompatible acts, viz., a householder without exertion, and a beggar busied in schemes.

द्वाविमौ पुरुषौ राजन्स्वर्गस्य परि तिष्ठतः ।

प्रभुश्च क्षमया युक्तो दरिद्रश्च प्रदानवान् ॥ ५३॥

These two, O king, live (as it were) in a region higher than heaven itself, viz., a man of power endued with forgiveness, and poor man that is charitable.

न्यायागतस्य द्रव्यस्य बोद्धव्यौ द्वावतिक्रमौ ।

अपात्रे प्रतिपत्तिश्च पात्रे चाप्रतिपादनम् ॥ ५४॥

Of things honestly got, these two must be looked upon as misuse, viz., making gifts to the unworthy and refusing the worthy.

द्वावंभसि निवेष्टव्यौ गले बद्ध्वा दृढं शिलाम् ।

धनवन्तमदातारं दरिद्रं चातपस्विनम् ॥- ॥

These two should be thrown into the water, tightly binding weights to their necks, viz., a wealthy man that doth not give away, and a poor man that is proud.

द्वाविमौ पुरुषव्याघ्र सुर्यमण्डलभेदिनौ ।

परिव्राड्योगयुक्तश्च रणे चाभिमुखो हतः ॥- ॥

These two, O tiger among men, can pierce the orb itself of the sun, viz., a mendicant accomplished in yoga, and a warrior that hath fallen in open fight.

त्रयो न्याया मनुष्याणां श्रूयन्ते भरतर्षभ ।

कनीयान्मध्यमः श्रेष्ठ इति वेदविदो विदुः ॥ ५५॥

O bull of the Bharata race, persons versed in the Vedas have said that men's means are good, middling, and bad.

त्रिविधाः पुरुषा राजन्नुत्तमाधममध्यमाः ।

नियोजयेद्यथावत्तांस्त्रिविधेष्वेव कर्मसु ॥ ५६ ॥

Men also, O king, are good, indifferent, and bad. They should, therefore, be respectively employed in that kind of work for which they may be fit.

त्रय एवाधना राजन्भार्या दासस्तथा सुतः ।

यत्ते समधिगच्छन्ति यस्य ते तस्य तद्धनम् ॥ ५७॥

These three, O king, cannot have wealth of their own, viz., the wife, the slave, and the son, and whatever may be earned by them would be his to whom they belong.

हरणं च परस्वानां परदाराभिमर्शनम् ।

सुहृदश्च परित्यागस्त्रयो दोषा क्षयावहः ॥- ॥

Great fear springeth from these three crimes, viz., theft of other's property, outrage on other's wives, and breach with friend.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥- ॥

These three, besides, being destructive to one's own self, are the gates of hell, viz., lust,

anger, and covetousness. Therefore, every one should renounce them.

वरप्रदानं राज्यां च पुत्रजन्म च भारत ।

शत्रोश्च मोक्षणं कृच्छ्रात्त्रीणि चैकं च तत्समम् ॥- ॥

Verily, O Bharata, liberating a foe from distress, alone amounteth in point of merit, to these three taken together, viz., conferring a boon, acquiring a kingdom, and obtaining a son.

भक्तं च भजमानं च तवास्मीति वादिनम् ।

त्रीनेतान् शरणं प्राप्तान्विषमेऽपि न सन्त्यजेत् ॥- ॥

These three should never be forsaken even in imminent danger, viz., a follower, one who seeks protection, saying,--I am thine,--and lastly one who hath come to your abode.

चत्वारि राज्ञा तु महाबलेन

वर्ज्यान्याहुः पण्डितस्तानि विद्यात् ।

अल्पप्रज्ञैः सह मन्त्रं न कुर्यान्

न दीर्घसूत्रैरलसैश्चारणैश्च ॥ ५८॥

Learned men have declared that a king, although powerful, should never consult with these four, viz., men of small sense, men that are procrastinating, men that are indolent, and men that are flatterers.

चत्वारि ते तात गृहे वसन्तु

श्रियाभिजुष्टस्य गृहस्थ धर्मे ।

वृद्धो ज्ञातिरवसन्नः कुलीनः

सखा दरिद्रो भगिनी चानपत्या ॥ ५९॥

O sire, crowned with prosperity and leading the life of a householder, let these four dwell with thee, viz., old consanguineous, relatives, high-born persons fallen into adversity, poor friends, and issueless sisters.

चत्वार्याह महाराज सद्यस्कानि बृहस्पतिः ।

पृच्छते त्रिदशेन्द्राय तानीमानि निबोध मे ॥ ६०॥

देवतानां च सङ्कल्पमनुभावं च धीमताम् ।

विनयं कृतविद्यानां विनाशं पापकर्मणाम् ॥ ६१॥

On being asked by the chief of the celestials, Vrihaspati, O mighty king declared four things capable of fructifying or occurring within a single day, viz., the resolve of the gods, the comprehensions of intelligent persons, the humility of learned men, and the destruction of the sinful.

चत्वारि कर्माण्यभयङ्कराणि

भयं प्रयच्छन्त्ययथाकृतानि ।

मानाग्निहोत्रं उत मानमौनं

मानेनाधीतमुत मानयज्ञः ॥- ॥

These four that are calculated to remove fear, bring on fear when they are improperly

performed, viz., the Agni-hotra, the vow of silence, study, and sacrifice (in general).

पञ्चाग्नयो मनुष्येण परिचर्याः प्रयत्नतः ।

पिता माताग्निरात्मा च गुरुश्च भरतर्षभ ॥ ६२॥

O bull of the Bharata race, these five fires, should be worshipped with regard by a person, viz., father, mother, fire (proper), soul and preceptor.

पञ्चैव पूजयँल्लोके यशः प्राप्नोति केवलम् ।

देवान्पितॄन्मनुष्यांश्च भिक्षूनतिथिपञ्चमान् ॥ ६३॥

By serving these five, men attain great fame in this world, viz., the gods, the Pitris, men, beggars, and guests.

पञ्च त्वामनुगमिष्यन्ति यत्र यत्र गमिष्यसि ।

मित्राण्यमित्रा मध्यस्था उपजीव्योपजीविनः ॥ ६४॥

Wherever you go, these five – friends, enemies, neutral persons, those who offer refuge and those who take refuge in you – will follow you.

पञ्चेन्द्रियस्य मर्त्यस्य छिद्रं चेदेकमिन्द्रियम् ।

ततोऽस्य स्रवति प्रज्ञा दृतेः पादादिवोदकम् ॥ ६५॥

Of the five senses beholding to man, if one springeth a leak, then from that single hole runneth out all his intelligence, even like water running out from a perforated leathern vessel.

षड्दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।

निद्रा तन्द्री भयं क्रोध आलस्यं दीर्घसूत्रता ॥ ६६॥

The six faults should be avoided by a person who wisheth to attain prosperity, viz., sleep, drowsiness, fear, anger, indolence and procrastination.

षडिमान्पुरुषो जह्याद्भिन्नां नावमिवार्णवे ।

अप्रवक्तारमाचार्यमनधीयानमृत्विजम् ॥ ६७॥

अरक्षितारं राजानं भार्यां चाप्रिय वादिनीम् ।

ग्रामकारं च गोपालं वनकामं च नापितम् ॥ ६८॥

These six should be renounced like a splitting vessel in the sea, viz., a preceptor that cannot expound the scriptures, a priest that is illiterate, a king that is unable to protect, a wife that speaketh disagreeable words, a cow-herd that doth not wish to go to the fields, and a barber that wisheth to renounce a village for the woods.

षडेव तु गुणाः पुंसा न हातव्याः कदाचन ।

सत्यं दानमनालस्यमनसूया क्षमा धृतिः ॥ ६९॥

Verily, those six qualities should never be forsaken by men, viz., truth, charity, diligence, benevolence, forgiveness and patience.

अर्थागमो नित्यमरोगिता च

प्रिया च भार्या प्रियवादिनी च ।

वश्यश्च पुत्रोऽर्थकरी च विद्या

षट् जीवलोकस्य सुखानि राजन् ॥- ॥

These six, O king, comprise the happiness of men, viz., acquirement of wealth, uninterrupted health, a beloved and a sweet-speeched wife, an obedient son, and knowledge that is lucrative.

षण्णामात्मनि नित्यानामैश्वर्यं योऽधिगच्छति ।

न स पापैः कुतोऽनर्थैर्युज्यते विजितेन्द्रियः ॥ ७० ॥

He that succeedeth in gaining the mastery over the six that are always present in the human heart, being thus the master of his senses, never committeth sin, and therefore suffereth calamity.

षडिमे षट्सु जीवन्ति सप्तमो नोपलभ्यते ।

चोराः प्रमत्ते जीवन्ति व्याधितेषु चिकित्सकाः ॥ ७१ ॥

प्रमदाः कामयानेषु यजमानेषु याजकाः ।

राजा विवदमानेषु नित्यं मूर्खेषु पण्डिताः ॥ ७२ ॥

These six may be seen to subsist upon other six, viz., thieves, upon persons that are careless; physicians, on persons that are ailing; women, upon persons suffering from lust; priests, upon them that sacrifice; a king, upon persons that quarrel; and lastly men of learning, upon them that are without it.

षडिमानि विनश्यन्ति मुहूर्तमनवेक्षणात् ।

गावः सेवा कृषिर्भार्या विद्या वृषलसंगतिः ॥- ॥

These six are instantly destroyed, if neglected, viz., kine, service, agriculture, a wife, learning, and the wealth of a Sudra.

षडेते ह्यवमन्यन्ते नित्यं पूर्वोपकारिणम् ।

आचार्यं शिक्षिता शिष्याः कृतदारश्च मातरम् ॥- ॥

नारिं विगतकामस्तु कृतार्थाश्च प्रयोजकम् ।

नावं निस्तीर्णकान्तारा नातुराश्च चिकित्सकम् ॥- ॥

These six forget those who have bestowed obligations on them, viz., educated disciples, their preceptors; married persons, their mothers; persons whose desires have been gratified, women; they who have achieved success, they who had rendered aid; they who have crossed a river, the boat (that carried them over); and patients that have been cured, their physicians.

आरोग्यमानृण्यमविप्रवासः

सद्भिर्मनुष्यैः सह संप्रयोगः ।

स्वप्रत्यया वृत्तिरभीतवासः

षट् जीवलोकस्य सुखानि राजन् ॥- ॥

Health, unindebtedness, living at home, companionship with good men, certainty as regards the means of livelihood, and living without fear, these six, O king, conduce to the happiness of men.

ईर्षुर्घृणी नसन्तुष्टः क्रोधनो नित्यशङ्कितः ।

परभाग्योपजीवी च षडेते नित्यदुःखिताः ॥- ॥

These six are always miserable, viz., the envious, the malicious, the discontented, the irascible, the ever-suspicious, and those depending upon the fortunes of others.

सप्त दोषाः सदा राज्ञा हातव्या व्यसनोदयाः ।

प्रायशो यैर्विनश्यन्ति कृतमूलाश्च पार्थिवाः ॥ ७३॥

स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यं च पञ्चमम् ।

महच्च दण्डपारुष्यमर्थदूषणमेव च ॥ ७४॥

A king should renounce these seven faults that are productive of calamity, inasmuch as

they are able to effect the ruin of even monarchs firmly established; these are women, dice, hunting, drinking, harshness of speech, severity of punishment, and misuse of wealth.

अष्टौ पूर्वनिमित्तानि नरस्य विनशिष्यतः ।

ब्राह्मणान्प्रथमं द्वेष्टि ब्राह्मणैश्च विरुध्यते ॥ ७५॥

ब्राह्मण स्वानि चादत्ते ब्राह्मणांश्च जिघांसति ।

रमते निन्दया चैषां प्रशंसां नाभिनन्दति ॥ ७६॥

नैतान्स्मरति कृत्येषु याचितश्चाभ्यसूयति ।

एतान्दोषान्नरः प्राज्ञो बुध्या बुद्ध्वा विवर्जयेत् ॥ ७७॥

These eight are the immediate indications of a man destined to destruction, viz., hating the Brahmanas, disputes with Brahmanas, appropriation of a Brahmana's possessions, taking the life of Brahmana, taking a pleasure in reviling Brahmanas, grieving to hear the praises of Brahmanas, forgetting them on ceremonious occasions, and giving

vent to spite when they ask for anything. These transgressions a wise man should understand, and understanding, eschew.

अष्टाविमानि हर्षस्य नव नीतानि भारत ।

वर्तमानानि दृश्यन्ते तान्येव सुसुखान्यपि ॥ ७८॥

समागमश्च सखिभिर्महांश्चैव धनागमः ।

पुत्रेण च परिष्वङ्गः संनिपातश्च मैथुने ॥ ७९॥

समये च प्रियालापः स्वयूथेषु च संनतिः ।

अभिप्रेतस्य लाभश्च पूजा च जनसंसदि ॥ ८०॥

These eight, O Bharata, are the very cream of happiness, and these only are attainable here, viz., meeting with friends, accession of immense wealth, embracing a son, union for intercourse, conversation with friends in proper times, the advancement of persons belong to one's own party, the acquisition of what had been anticipated, and respect in society.

अष्टौ गुणाः पुरुषं दीपयन्ति प्रज्ञा च कौल्यं च दमः श्रुतं च ।

पराक्रमश्चाबहुभाषिता च दानं यथाशक्ति कृतज्ञता च ॥- ॥

These eight qualities glorify a man, viz., wisdom, high birth, self-restraint, learning, prowess, moderation in speech gift according to one's power, and gratitude.

नवद्वारमिदं वेश्म त्रिस्थूणं पञ्च साक्षिकम् ।

क्षेत्रज्ञाधिष्ठितं विद्वान्यो वेद स परः कविः ॥ ८१ ॥

This house hath nine doors, three pillars, and five witnesses. It is presided over by the soul. That learned man who knoweth all this is truly wise.

दश धर्मं न जानन्ति धृतराष्ट्र निबोध तान् ।

मत्तः प्रमत्त उन्मत्तः श्रान्तः क्रुद्धो बुभुक्षितः ॥ ८२ ॥

त्वरमाणश्च भीरुश्च लुब्धः कामी च ते दश ।

तस्मादेतेषु भावेषु न प्रसज्जेत पण्डितः ॥ ८३ ॥

O Dhritarashtra, these ten do not know what virtue is viz., the intoxicated, inattentive, the raving, the fatigued, the angry, the starving, the hasty, the covetous, the frightened, and the lustful. Therefore, he that is wise must eschew the company of these.

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।

पुत्रार्थमसुरेन्द्रेण गीतं चैव सुधन्वना ॥ ८४॥

In this connection is cited the old story about what transpired between Suyodhana and (Prahlada), the chief of the Asuras in relation to the latter's son.

यः काममन्यू प्रजहाति राजा पात्रे प्रतिष्ठापयते धनं च ।

विशेषविच्छ्रुतवान्क्षिप्रकारी तं सर्वलोकः कुरुते प्रमाणम् ॥८५॥

That king who renounceth lust and anger, who bestoweth wealth upon proper recipients, and is discriminating, learned,

and active, is regarded as an authority of all men.

जानाति विश्वासयितुं मनुष्यान् विज्ञात दोषेषु दधाति दण्डम् ।

जानाति मात्रां च तथा क्षमां च तं तादृशं श्रीर्जुषते समग्रा ॥ ८६ ॥

Great prosperity attends upon that king who knoweth how to inspire confidence in others, who inflicteth punishment on those whose guilt hath been proved, who is acquainted with the proper measure of punishment, and who knoweth when mercy is to be shown.

सुदुर्बलं नावजानाति कंचिद्युक्तो रिपुं सेवते बुद्धिपूर्वम् ।

न विग्रहं रोचयते बलस्थैः काले च यो विक्रमते स धीरः ॥ ८७ ॥

He is a wise person who doth not disregard even a weak foe; who proceeds with intelligence in respect of a foe, anxiously watching for an opportunity; who doth not desire hostilities with persons stronger than himself; and who displayeth his prowess in season.

प्राप्यापदं न व्यथते कदाचिदुद्योगमन्विच्छति चाप्रमत्तः ।

दुःखं च काले सहते जितात्मा धुरन्धरस्तस्य जिताः सपत्नाः ॥ ८८ ॥

That illustrious person who doth not grieve when a calamity hath already come upon him, who exerteth with all his senses collected, and who patiently beareth misery in season, is certainly the foremost of persons, and all his foes are vanquished.

अनर्थकं विप्रवासं गृहेभ्यः पापैः सन्धिं परदाराभिमर्शम् ।

दम्भं स्तैन्यं पैशुनं मद्यपानं न सेवते यः स सुखी सदैव ॥ ८९ ॥

He who doth not live away from home uselessly, who doth not make friends with sinful persons, who never outrageth another's wife, who never betrayeth arrogance, and who never committeth a theft or showeth ingratitude or indulgeth in drinking is always happy.

न संरम्भेणारभतेऽर्थवर्गमाकारितः शंसति तथ्यमेव ।

न मात्रार्थे रोचयते विवादं नापूजितः कुप्यति चाप्यमूढः ॥९०॥

He who never boastfully striveth to attain the three objects of human pursuit, who when asked, telleth the truth, who quarreleth not even for the sake of friends, and who never becometh angry though slighted, is reckoned as wise.

न योऽभ्यसूयत्यनुकम्पते च न दुर्बलः प्रातिभाव्यं करोति ।

नात्याह किंचित्क्षमते विवादं सर्वत्र तादृग्लभते प्रशंसाम् ॥९१॥

He who beareth not malice towards others but is kind to all, who being weak disputeth not with others, who speaketh not arrogantly, and forgeteth a quarrel, is praised everywhere.

यो नोद्धतं कुरुते जातु वेषं न पौरुषेणापि विकत्थतेऽन्यान् ।

न मूर्च्छितः कटुकान्याह किंचित्प्रियं सदा तं कुरुते जनोऽपि॥९२॥

That man who never assumeth a haughty mien, who never censureth others praising

himself the while, and never addresseth harsh words to others for getting himself, is ever loved by all.

न वैरमुद्दीपयति प्रशान्तं न दर्पमारोहति नास्तमेति ।

न दुर्गतोऽस्मीति करोति मन्युं तमार्य शीलं परमाहुरग्र्यम् ॥ ९३ ॥

He who raketh not up old hostilities, who behaveth neither arrogantly nor with too much humility, and who even when distressed never committeth an improper act, is considered by respectable men a person of good conduct.

न स्वे सुखे वै कुरुते प्रहर्षं नान्यस्य दुःखे भवति प्रतीतः ।

दत्त्वा न पश्चात्कुरुतेऽनुतापं न कत्थते सत्पुरुषार्यशीलः ॥ ९४ ॥

He who exulteth not at his own happiness, nor delighteth in another's misery, and who repenteth not after having made a gift, is said to be a man of good nature and conduct.

देशाचारान्समयाञ्ज्ञातिधर्मान् बुभूषते यस्तु परावरज्ञः ।

स तत्र तत्राधिगतः सदैव महाजनस्याधिपत्यं करोति ॥९५॥

He who desireth to obtain knowledge of the customs of different countries, and also the languages of different nations, and of the usages of different orders of men, knoweth at once all that is high and low; and wherever he may go, he is sure to gain an ascendancy over even those that are glad.

दम्भं मोहं मत्सरं पापकृत्यं राजद्विष्टं पैशुनं पूगवैरम् ।

मत्तोन्मत्तैर्दुर्जनैश्चापि वादं यः प्रज्ञावान्वर्जयेत्स प्रधानः ॥९६॥

The intelligent man who relinquisheth pride, folly, insolence, sinful acts, disloyalty towards the king, crookedness of behaviour, enmity with many, and also quarrels with men that are drunk, mad and wicked, is the foremost of his species.

दमं शौचं दैवतं मङ्गलानि प्रायश्चित्तं विविधाँल्लोकवादान् ।

एतानि यः कुरुते नैत्यकानि तस्योत्थानं देवता राधयन्ति॥९७॥

The very gods bestow prosperity upon him who daily practiseth self-restraint, purification, auspicious rites, worship of the gods, expiatory ceremonies, and other rites of universal observance.

समैर्विवाहं कुरुते न हीनैः समैः सख्यं व्यवहारं कथाश्च ।

गुणैर्विशिष्टांश्च पुरो दधाति विपश्चितस्तस्य नयाः सुनीताः॥९८॥

The acts of that learned man are well-conceived, and well-applied who formeth matrimonial alliances with persons of equal positions and not with those that are inferior, who placeth those before him that are more qualified, and who talketh, behaveth and maketh friendships with persons of equal position.

मितं भुङ्क्ते संविभज्याश्रितेभ्यो मितं स्वपित्यमितं कर्मकृत्वा ।

ददात्यमित्रेष्वपि याचितः संस्तमात्मवन्तं प्रजहात्यनर्थाः॥९९॥

He who eateth frugally after dividing the food amongst his dependants, who sleepeth little after working much, and who, when solicited giveth away even unto his foes, hath his soul under control, and calamities always keep themselves aloof from him.

चिकीर्षितं विप्रकृतं च यस्य नान्ये जनाः कर्म जानन्ति किंचित् ।

मन्त्रे गुप्ते सम्यगनुष्ठिते च स्वल्पो नास्य व्यथते कश्चिदर्थः ॥ १०० ॥

He whose counsels are well-kept and well-carried out into practice, and whose acts in consequence thereof are never known by others to injure men, succeedeth in securing even his most trifling objects.

यः सर्वभूतप्रशमे निविष्टः सत्यो मृदुर्दानकृच्छुद्ध भावः ।

अतीव सञ्ज्ञायते ज्ञातिमध्ये महामणिर्जात्य इव प्रसन्नः ॥ १०१ ॥

He who is intent upon abstaining from injury to all creatures, who is truthful, gentle,

charitable, and pure in mind, shineth greatly among his kinsmen like a precious gem of the purest ray having its origin in an excellent mine.

य आत्मनापत्रपते भृशं नरः स सर्वलोकस्य गुरुर्भवत्युत ।

अनन्त तेजाः सुमनाः समाहितः स्वतेजसा सूर्य इवावभासते॥ १०२॥

That man who feeleth shame even though his faults be not known to any save himself, is highly honoured among all men. Possessed of a pure heart and boundless energy and abstracted within himself, he shineth in consequence of his energy like the very sun.

वने जाताः शापदग्धस्य राज्ञः पाण्डोः पुत्राः पञ्च पञ्चेन्द्र कल्पाः।

त्वयैव बाला वर्धिताः शिक्षिताश्च तवादेशं पालयन्त्याम्बिकेय॥ १०३॥

प्रदायैषामुचितं तात राज्यं सुखी पुत्रैः सहितो मोदमानः ।

न देवानां नापि च मानुषाणां भविष्यसि त्वं तर्कणीयो नरेन्द्र॥ १०४॥

King Pandu consumed by a (Brahmana's) curse, had five sons born unto him in the

woods that are like five Indras. O son of Ambika, thou hast brought up those children and taught them everything. They are obedient to thy commands. Giving them back their just share of the kingdom, O sire, filled with joy, be thou happy with thy sons. Then, O monarch, thou shalt inspire confidence in both the gods and men.'"

॥ इति श्रीमहाभारते उद्योगपर्वणि प्रजागरपर्वणि

विदुरनीतिवाक्ये त्रयस्त्रिंशोऽध्यायः ॥

अध्यायः ३४

धृतराष्ट्र उवाच ।

जाग्रतो दह्यमानस्य यत्कार्यमनुपश्यसि ।

तद्ब्रूहि त्वं हि नस्तात धर्मार्थकुशलः शुचिः ॥ १॥

"Dhritarashtra said, 'Tell me what may be done by a person that is sleepless and burning with anxieties, for thou alone amongst us, O child, art versed in both religion and profit. Advise me wisely, O Vidura.

त्वं मां यथावद्विदुर प्रशाधि प्रज्ञा पूर्वं सर्वमजातशत्रोः ।

यन्मन्यसे पथ्यमदीनसत्त्व श्रेयस्करं ब्रूहि तद्वै कुरूणाम् ॥ २॥

पापाशङ्गी पापमेव नौपश्यन् पृच्छामि त्वां व्याकुलेनात्मनाहम् ।

कवे तन्मे ब्रूहि सर्वं यथावन् मनीषितं सर्वमजातशत्रोः ॥ ३॥

O thou of magnanimous heart, tell me what is thou deemest to be beneficial for Ajatasatru and what is productive of good to

the Kurus. Apprehending future evils, I look back only on my previous guilt: I ask thee with anxious heart, O learned one, tell me what is exactly in Ajatasatru's mind’.

विदुर उवाच ।

शुभं वा यदि वा पापं द्वेष्यं वा यदि वा प्रियम् ।

अपृष्टस्तस्य तद्ब्रूयाद्यस्य नेच्छेत्पराभवम् ॥ ४॥

"Vidura said, 'Even if unasked, one should speak truly, whether his words be good or bad, hateful or pleasing, unto him whose defeat one doth not wish.

तस्माद्वक्ष्यामि ते राजन्भवमिच्छन्कुरून्प्रति ।

वचः श्रेयस्करं धर्म्यं ब्रुवतस्तन्निबोध मे ॥ ५॥

I shall, therefore, say, O king, what is for the good of the Kurus. I shall say what is both beneficial and consistent with morality. Listen to me.

मिथ्योपेतानि कर्माणि सिध्येयुर्यानि भारत ।

अनुपाय प्रयुक्तानि मा स्म तेषु मनः कृथाः ॥ ६ ॥

तथैव योगविहितं न सिध्येत्कर्म यन्नृप ।

उपाययुक्तं मेधावी न तत्र ग्लपयेन्मनः ॥ ७॥

Do not, O Bharata, set the heart upon means of success that are unjust and improper. A man of intelligence must not grieve if any purpose of his doth not succeed, notwithstanding the application of fair and proper means.

अनुबन्धानवेक्षेत सानुबन्धेषु कर्मसु ।

सम्प्रधार्य च कुर्वीत न वेगेन समाचरेत् ॥ ८॥

Before one engageth in an act, one should consider the competence of the agent, the nature of the act itself, and its purpose, for all acts are dependent on these. Considering these one should begin an act, and not take it up on a sudden impulse.

अनुबन्धं च सम्प्रेक्ष्य विपाकांश्चैव कर्मणाम् ।

उत्थानमात्मनश्चैव धीरः कुर्वीत वा न वा ॥ ९॥

He that is wise should either do an act or desist from it fully considering his own ability, the nature of the act, and the consequence also of success.

यः प्रमाणं न जानाति स्थाने वृद्धौ तथा क्षये ।

कोशे जनपदे दण्डे न स राज्यावतिष्ठते ॥ १०॥

The king, who knoweth not proportion or measure as regards territory, gain, loss, treasury, population, and punishment, cannot retain his kingdom long.

यस्त्वेतानि प्रमाणानि यथोक्तान्यनुपश्यति ।

युक्तो धर्मार्थयोर्ज्ञाने स राज्यमधिगच्छति ॥ ११॥

He, on the other hand, who is acquainted with the measures of these as prescribed in

treatises, being necessarily possessed of the knowledge of religion and profit, can retain his kingdom.

इन्द्रियौरिन्द्रियार्थेषु वर्तमानैरनिग्रहैः ।

तैरयं ताप्यते लोको नक्षत्राणि ग्रहैरिव ॥ १२॥

As the stars are affected by the planets, so is this world affected by the senses, when they are directed, uncontrolled, to their respective objects.

यो जितः पञ्चवर्गेण सहजेनात्म कर्शिना ।

आपदस्तस्य वर्धन्ते शुक्लपक्ष इवोडुराड् ॥ १३॥

Like the moon during the lighted fortnight, calamities increase in respect of him who is vanquished by the five senses in their natural state, which ever lead him towards various acts.

अविजित्य य आत्मानममात्यान्विजिगीषते ।

अमित्रान्वाजितामात्यः सोऽवशः परिहीयते ॥ १४॥

He who wisheth to control his counsellors before controlling his own self, or to subdue his adversaries before controlling his counsellors, at last succumbs deprived of strength.

आत्मानमेव प्रथमं देशरूपेण यो जयेत् ।

ततोऽमात्यानमित्रांश्च न मोघं विजिगीषते ॥ १५॥

He, therefore, who first subdueth his own self regarding it as a foe, never faileth to subdue his counsellors and adversaries at last.

वश्येन्द्रियं जितामात्यं धृतदण्डं विकारिषु ।

परीक्ष्य कारिणं धीरमत्यन्तं श्रीर्निषेवते ॥ १६॥

Great prosperity waiteth upon him who hath subdued his senses, or controlled his soul, or who is capable of punishing all offenders, or who acteth with judgment or who is blessed with patience.

रथः शरीरं पुरुषस्य राजन् नात्मा नियन्तेन्द्रियाण्यस्य चाश्वाः ।

तैरप्रमत्तः कुशलः सदश्वैर्दान्तैः सुखं याति रथीव धीरः ॥१७॥

One's body, O king, is one's car; the soul within is the driver; and the senses are its steeds. Drawn by those excellent steeds, when well-trained, he that is wise, pleasantly performeth the journey of life, and awake in peace.

एतान्यनिगृहीतानि व्यापादयितुमप्यलम् ।

अविधेया इवादान्ता हयाः पथि कुसारथिम् ॥ १८॥

The horses that are unbroken and incapable of being controlled, always lead an unskillful driver to destruction in the course of the

journey; so one's senses, unsubdued, lead only to destruction.

अनर्थमर्थतः पश्यन्नर्तं चैवाप्यनर्थतः ।

इन्द्रियैः प्रसृतो बालः सुदुःखं मन्यते सुखम् ॥ १९॥

The inexperienced wight, who, led by this unsubdued senses, hopeth to extract evil from good and good from evil, necessarily confoundeth misery with happiness.

धर्मार्थौ यः परित्यज्य स्यादिन्द्रियवशानुगः ।

श्रीप्राणधनदारेभ्य क्षिप्रं स परिहीयते ॥ २०॥

He, who, forsaking religion and profit, followeth the lead of his senses, loseth without delay prosperity, life, wealth and wife.

अर्थानामीश्वरो यः स्यादिन्द्रियाणामनीश्वरः ।

इन्द्रियाणामनैश्वर्यादैश्वर्याद्भ्रश्यते हि सः ॥ २१॥

He, who is the master of riches but not of his senses, certainly loseth his riches in consequence of his want of mastery over his senses.

आत्मनात्मानमन्विच्छेन्मनो बुद्धीन्द्रियैर्यतैः ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ २२॥

One should seek to know one's self by means of one's own self, controlling one's mind, intellect, and senses, for one's self is one's friend as, indeed, it is one's own foe. That man, who hath conquered self by means of self, hath his self for a friend, for one's self is ever one's friend or foe.

क्षुद्राक्षेणेव जालेन झषावपिहितावुभौ ।

कामश्च राजन्क्रोधश्च तौ प्राज्ञानं विलुम्पतः ॥ २३॥

Desire and anger, O king, break through wisdom, just as a large fish breaks through a net of thin cords.

समवेक्ष्येह धर्मार्थौ सम्भारान्योऽधिगच्छति ।

स वै सम्भृत सम्भारः सततं सुखमेधते ॥ २४॥

He, who in this world regarding both religion and profit, seeketh to acquire the means of success, winneth happiness, possessing all he had sought.

यः पञ्चाभ्यन्तराञ्शत्रूनविजित्य मतिक्षयान् ।

जिगीषति रिपूनन्यान्रिपवोऽभिभवन्ति तम् ॥ २५॥

He, who, without subduing his five inner foes of mental origin, wisheth to vanquish other adversaries, is, in fact, overpowered by the latter.

दृश्यन्ते हि दुरात्मानो वध्यमानाः स्वकर्मभिः ।

इन्द्रियाणामनीशत्वाद्राजानो राज्यविभ्रमैः ॥ २६॥

It is seen that many evil-minded kings, owing to want of mastery over their senses,

are ruined by acts of their own, occasioned by the lust of territory.

असन्त्यागात्पापकृतामपापांस्

तुल्यो दण्डः स्पृशते मिश्रभावात् ।

शुष्केणार्द्रं दह्यते मिश्रभावात्

तस्मात्पापैः सह सन्धिं न कुर्यात् ॥ २७॥

As fuel that is wet burneth with that which is dry, so a sinless man is punished equally with the sinful in consequence of constant association with the latter.

निजानुत्पततः शत्रून्पञ्च पञ्च प्रयोजनान् ।

यो मोहान्न निगृह्णाति तमापद्ग्रसते नरम् ॥ २८॥

Therefore, friendship with the sinful should be avoided. He that, from ignorance, faileth to control his five greedy foes, having five distinct objects, is overwhelmed by calamities.

अनसूयार्जवं शौचं सन्तोषः प्रियवादिता ।

दमः सत्यमनायासो न भवन्ति दुरात्मनाम् ॥ २९॥

Guilelessness and simplicity, purity and contentment, sweetness of speech and self-restraint, truth and steadiness,--these are never the attributes of the wicked.

आत्मज्ञानमनायासस्तितिक्षा धर्मनित्यता ।

वाक्चैव गुप्ता दानं च नैतान्यन्त्येषु भारत ॥ ३०॥

Self-knowledge and steadiness, patience and devotion to virtue, competence to keep counsels and charity,--these,--O Bharata, never exist in inferior men.

आक्रोशपरिवादाभ्यां विहिंसन्त्यबुधा बुधान् ।

वक्ता पापमुपादत्ते क्षममाणो विमुच्यते ॥ ३१॥

Fools seek to injure the wise by false reproaches and evil speeches, The

consequence is, that by this they take upon themselves the sins of the wise, while the latter, freed from their sins, are forgiven.

हिंसा बलमसाधूनां राज्ञां दण्डविधिर्बलम् ।

शुश्रूषा तु बलं स्त्रीणां क्षमागुणवतां बलम् ॥ ३२॥

In malice lieth the strength of the wicked; in criminal code, the strength of kings, in attentions of the weak and of women; and in forgiveness that of the virtuous.

वाक्संयमो हि नृपते सुदुष्करतमो मतः ।

अर्थवच्च विचित्रं च न शक्यं बहुभाषितुम् ॥ ३३॥

To control speech, O king, is said to be most difficult. It is not easy to hold a long conversation uttering words full of meaning and delightful to the hearers.

अभ्यावहति कल्याणं विविधा वाक्सुभाषिता ।

सैव दुर्भाषिता राजन्ननर्थायोपपद्यते ॥ ३४॥

Well-spoken speech is productive of many beneficial results; and ill-spoken speech, O king, is the cause of evils.

संरोहति शरैर्विद्धं वनं परशुना हतम् ।

वाचा दुरुक्तं बीभत्सं न संरोहति वाक्क्षतम् ॥ ३५॥

A forest pierced by arrows, or cut down by hatchets may again grow, but one's heart wounded and censured by ill-spoken words never recovereth.

कर्णिनालीकनाराचा निर्हरन्ति शरीरतः ।

वाक्शल्यस्तु न निर्हर्तुं शक्यो हृदि शयो हि सः ॥ ३६॥

Weapons, such as arrows, bullets, and bearded darts, can be easily extracted from the body, but a wordy dagger plunged deep into the heart is incapable of being taken out.

वाक्सायका वदनान्निष्पतन्ति यैराहतः शोचति रत्र्यहानि ।

परस्य नाममर्मसु ते पतन्ति तान्पण्डितो नावसृजेत्परेषु ॥ ३७॥

Wordy arrows are shot from the mouth; smitten by them one grieveth day and night. A learned man should not discharge such arrows, for do they not touch the very vitals of others.

यस्मै देवाः प्रयच्छन्ति पुरुषाय पराभवम् ।

बुद्धिं तस्यापकर्षन्ति सोऽपाचीनानि पश्यति ॥ ३८॥

He, to whom the gods ordain defeat, hath his senses taken away, and it is for this that he stoopeth to ignoble deeds.

बुद्धौ कलुषभूतायां विनाशे प्रत्युपस्थिते ।

अनयो नयसङ्काशो हृदयान्नापसर्पति ॥ ३९॥

When the intellect becometh dim and destruction is nigh, wrong, looking like right, firmly sticketh to the heart.

सेयं बुद्धिः परीता ते पुत्राणां तव भारत ।

पाण्डवानां विरोधेन न चैनाम् अवबुध्यसे ॥ ४० ॥

Thou dost not clearly see it, O bull of the Bharata race, that clouded intellect hath now possessed thy sons in consequence of their hostility to the Pandavas.

राजा लक्षणसम्पन्नस्त्रैलोक्यस्यापि यो भवेत् ।

शिष्यस्ते शासिता सोऽस्तु धृतराष्ट्र युधिष्ठिरः ॥ ४१ ॥

Endued with every auspicious mark and deserving to rule the three worlds, Yudhishthira is obedient to thy commands.

अतीव सर्वान्पुत्रांस्ते भागधेय पुरस्कृतः ।

तेजसा प्रज्ञया चैव युक्तो धर्मार्थतत्त्ववित् ॥ ४२ ॥

आनृशंस्यादनुक्रोशाद्योऽसौ धर्मभृतां वरः ।

गौरवात्तव राजेन्द्र बहून्क्लेशांस्तितिक्षति ॥ ४३॥

Let him, O Dhritarashtra, rule the earth, to the exclusion of all thy sons, Yudhishthira is the foremost of all thy heirs. Endued with energy and wisdom, and acquainted with the truths of religion and profit, Yudhishthira, that foremost of righteous men, hath, O king of kings, suffered much misery out of kindness and sympathy, in order to preserve thy reputation."

॥ इति श्रीमहाभारते उद्योगपर्वणि प्रजागरपर्वणि

विदुरनीतिवाक्ये चतुस्त्रिंशोऽध्यायः ॥

अध्यायः ३५

धृतराष्ट्र उवाच ।

ब्रूहि भूयो महाबुद्धे धर्मार्थसहितं वचः ।

श्रृण्वतो नास्ति मे तृप्तिर्विचित्राणीह भाषसे ॥ १॥

"Dhritarashtra said, 'O thou of great intelligence, tell me again words such as

these, consistent with religion and profit. My thirst for hearing them is not quenched. What thou sayst is charming!"

विदुर उवाच ।

सर्वतीर्थेषु वा स्नानं सर्वभूतेषु चार्जवम् ।

उभे एते समे स्यातामार्जवं वा विशिष्यते ॥ २॥

"Vidura said, 'Ablution in all the holy places and kindness to all creatures-these two are equal. Perhaps, kindness to all creatures surpasseth the former.

आर्जवं प्रतिपद्यस्व पुत्रेषु सततं विभो ।

इह कीर्तिं परां प्राप्य प्रेत्य स्वर्गमवाप्स्यसि ॥ ३॥

O master, show kindness unto all thy sons, for by that winning great fame in this world, thou wilt have heaven hereafter.

यावत्कीर्तिर्मनुष्यस्य पुण्या लोकेषु गीयते ।

तावत्स पुरुषव्याघ्र स्वर्गलोके महीयते ॥ ४॥

As long as a man's good deeds are spoken of in this world, so long, O tiger among men, is he glorified in heaven.

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।

विरोचनस्य संवादं केशिन्यर्थे सुधन्वना ॥ ५॥

In this connection is cited an old story about the conversation between Virochana and Sudhanwan, both suitors for Kesini's hand.

केशिन्युवाच ।

किं ब्राह्मणाः स्विच्छ्रेयांसो दितिजाः स्विद्विरोचन ।

अथ केन स्म पर्यङ्कं सुधन्वा नाधिरोहति ॥ ६॥

Once on a time, O king, there was a maiden of the name of Kesini, unrivalled for beauty; moved by the desire of obtaining a good husband, she resolved to choose her lord in Swayamvara. Then one of the sons of Diti,

Virochana by name, went to that spot, desirous of obtaining the maiden. Beholding that chief of the Daityas, Kesini addressed him, saying, 'Are Brahmanas superior, O Virochana, or are the sons of Diti superior? And why also should not Sudhanwan sit on the sofa?'

विरोचन उवाच ।

प्राजापत्या हि वै श्रेष्ठा वयं केशिनि सत्तमाः ।

अस्माकं खल्विमे लोकाः के देवाः के द्विजातयः ॥ ७॥

Virochana said, 'Sprung from Prajapati himself, we, O Kesini, are the best and at the top of all creatures, and this world is ours without doubt. Who are the gods, and who are the Brahmanas?'

केशिन्युवाच ।

इहैवास्स्व प्रतीक्षाव उपस्थाने विरोचन ।

सुधन्वा प्रातरागन्ता पश्येयं वां समागतौ ॥ ८॥

Kesini said, 'We will, O Virochana, stay here in this very pavilion. Sudhanwan will come here on the morrow, and let me see both of you sitting together.'

विरोचन उवाच ।

तथा भद्रे करिष्यामि यथा त्वं भीरु भाषसे ।

सुधन्वानं च मां चैव प्रातर्द्रष्टासि सङ्गतौ ॥ ९॥

Virochana said, 'O amiable and timid girl, I will do what thou sayst. Thou wilt behold Sudhanwan and myself met together in the morning.'

विदुर उवाच ।

अन्वालभे हिरण्मयं प्राह्लादेऽहं तवासनम् ।

एकत्वमुपसम्पन्नो न त्वासेयं त्वया सह ॥ १०॥

"Vidura continued, 'When the night had passed away and the solar disc had risen,

Sudhanwan, O best of kings, came to that place where, O master, Virochana was waiting with Kesini. And Sudhanwan saw there both Prahlada's son and Kesini. And beholding the Brahmana arrived, Kesini, O bull of the Bharata race, rising up from hers, offered him a seat, water to wash his feet, and Arghya. And asked by Virochana (to share his seat) Sudhanwan said, 'O son of Prahlada, I touch thy excellent golden seat. I cannot, however, suffer myself to be regarded as thy equal, and sit on it with thee.'

विरोचन उवाच ।

अन्वाहरन्तु फलकं कूर्चं वाप्यथ वा बृसीम् ।

सुधन्वन्न त्वमर्होऽसि मया सह समासनम् ॥ ११ ॥

Virochana said, 'A piece of wooden plank, an animal skin, or a mat of grass or straw,--these only, O Sudhanwan, are fit for thee. Thou deservest not, however, the same seat with me.'

सुधन्वोवाच ।

पितापि ते समासीनमुपासीतैव मामधः ।

बालः सुखैर्धितो गेहे न त्वं किं चन बुध्यसे ॥ १२॥

Sudhanwan said, 'Father and son. Brahmanas of the same age and equal learning, two Kshatriyas, two Vaisyas and two Sudras, can sit together on the same seat, Except these, no other can sit together. Your father used to pay his regards to me, taking a seat lower than that occupied by me. Thou art a child, brought up in every luxury at home and thou understandest nothing.'

विरोचन उवाच ।

हिरण्यं च गवाश्वं च यद्वित्तमसुरेषु नः ।

सुधन्वन्विपणे तेन प्रश्नं पृच्छाव ये विदुः ॥ १३॥

Virochana said, 'Staking all the gold, kine, horses, and every other kind of wealth that

we have among the Asuras, let us, O Sudhanwan, ask them this question that are able to answer.'

सुधन्वोवाच ।

हिरण्यं च गवाश्वं च तवैवास्तु विरोचन ।

प्राणयोस्तु पणं कृत्वा प्रश्नं पृच्छाव ये विदुः ॥ १४॥

Sudhanwan said, 'Let alone your gold, kine, and heroes, O Virochana? Making our lives forfeited, we will ask them this question that are competent.'

विरोचन उवाच ।

आवां कुत्र गमिष्यावः प्राणयोर्विपणे कृते ।

न हि देवेष्वहं स्थाता न मनुष्येषु कर्हि चित् ॥ १५॥

Virochana said, 'Wagering our lives where shall we go? I will not appear before any of the gods and never before any among men.'

सुधन्वोवाच ।

पितरं ते गमिष्यावः प्राणयोर्विपणे कृते ।

पुत्रस्यापि स हेतोर्हि प्रह्लादो नानृतं वदेत् ॥ १६॥

Sudhanwan said, 'Having wagered our lives, we will approach thy father, for he, Prahlada, will never say an untruth even for the sake of his son.'

प्रह्लाद उवाच ।

इमौ तौ सम्प्रदृश्येते याभ्यां न चरितं सह ।

आशीविषाविव क्रुद्धावेकमार्गमिहागतौ ॥ १७॥

किं वै सहैव चरतो न पुरा चरतः सह ।

विरोचनैतत्पृच्छामि किं ते सख्यं सुधन्वना ॥ १८॥

"Vidura continued, 'Having thus laid a wager, Virochana and Sudhanwan, both moved by rage, proceeded to that place where Prahlada was. And beholding them

together, Prahlada said, 'These two who had never before been companions, are now seen together coming hither by the same road, like two angry snakes. Have ye now become companions,-ye who were never companions before? I ask thee, O Virochana, has there been friendship between thee and Sudhanwan?'

विरोचन उवाच ।

न मे सुधन्वना सख्यं प्राणयोर्विपणावहे ।

प्रह्लाद तत्त्वामृप्च्छामि मा प्रश्नमनृतं वदीः ॥ १९॥

Virochana said, 'There is no friendship between me and Sudhanwan. On the other hand, we have both wagered our lives. O chief of the Asuras, I shall ask thee a question, do not answer it untruly!'

प्रह्लाद उवाच ।

उदकं मधुपर्कं चाप्यानयन्तु सुधन्वने ।

ब्रह्मन्नभ्यर्चनीयोऽसि श्वेता गौः पीवरीकृता ॥ २०॥

Prahlada said, 'Let water, and honey and curds, be brought for Sudhanwan. Thou deservest our worship, O Brahmana. A white and fat cow is ready for thee.'

सुधन्वोवाच ।

उदकं मधुपर्कं च पथ एवार्पितं मम ।

प्रह्लाद त्वं तु नौ प्रश्नं तथ्यं प्रब्रूहि पृच्छतोः ॥ २१॥

Sudhanwan said, 'Water and honey and curds, have been presented to me on my way hither. I shall ask thee a question. Prahlada, answer it truly! Are Brahmanas superior, or is Virochana superior?'

प्रह्लाद उवाच ।

पुत्रो वान्यो भवान्ब्रह्मन्साक्ष्ये चैव भवेत्स्थितः ।

तयोर्विवदतोः प्रश्नं कथमस्मद्विधो वदेत् ॥ २२॥

अथ यो नैव प्रब्रूयात्सत्यं वा यदि वानृतम् ।

एतत्सुधन्वन्पृच्छामि दुर्विवक्ता स्म किं वसेत् ॥ २३॥

Prahlada said, O Brahmana, this one is my only son. Thou also art present here in person. How can one like us answer a question about which ye two have quarrelled? Sudhanwan said, 'Give unto thy son thy kine and other precious wealth that thou mayst have, but, O wise one, thou shouldst declare the truth when we two are disputing about it.' Prahlada said, 'How doth that misuser of his tongue suffer, O Sudhanwan, who answereth not truly but falsely, a question that is put to him? I ask thee this.'

सुधन्वोवाच ।

यां रात्रिमधिविन्ना स्त्री यां चैवाक्ष पराजितः ।

यां च भाराभितप्ताङ्गो दुर्विवक्ता स्म तां वसेत् ॥ २४॥

नगरे प्रतिरुद्धः सन्बहिर्द्वारे बुभुक्षितः ।

अमित्रान्भूयसः पश्यन्दुर्विवक्ता स्म तां वसेत् ॥ २५॥

पञ्च पश्वनृते हन्ति दश हन्ति गवानृते ।

शतमश्वानृते हन्ति सहस्रं पुरुषानृते ॥ २६॥

हन्ति जातानजातांश्च हिरण्यार्थोऽनृतं वदन् ।

सर्वं भूम्यनृते हन्ति मा स्म भूम्यनृतं वदीः ॥ २७॥

Sudhanwan said, 'The person that misuseth his tongue suffers like the deserted wife, who pineth, at night, beholding her husband sleeping in the arms of a co-wife; like a person who hath lost at dice, or who is weighed down with an unbearable load of anxieties. Such a man hath also to stay, starving outside the citygates, into which his admission is barred. Indeed, he that giveth false evidence is destined to always find his foes. He that speaketh a lie on account of an animal, casteth down from heaven five of his sires of the ascending order. He that speaketh a lie on account of a cow casteth down from heaven ten of his ancestors. A lie on account of a horse causeth the downfall of a hundred; and a lie on account of a human

being, the downfall of a thousand of one's sires of the ascending order. An untruth on account of gold ruineth the members of one's race both born and unborn, while an untruth for the sake of land ruineth everything. Therefore, never speak an untruth for the sake of land.'

प्रह्लाद् उवाच ।

मत्तः श्रेयानङ्गिरा वै सुधन्वा त्वद्विरोचन ।

मातास्य श्रेयसी मातुस्तस्मात्त्वं तेन वै जितः ॥ २८॥

विरोचन सुधन्वायं प्राणानामीश्वरस्तव ।

सुधन्वन्पुनरिच्छामि त्वया दत्तं विरोचनम् ॥ २९॥

Prahlada said, 'Angiras is superior to myself, and Sudhanwan is superior to thee, O Virochana. Mother also of Sudhanwan is superior to thy mother; therefore, thou, O Virochana, hath been defeated by Sudhanwan. This Sudhanwan is now the master of thy life. But, O Sudhanwan, I wish that thou shouldst grant Virochana his life.'

सुधन्वोवाच ।

यद्धर्ममवृणीथास्त्वं न कामादनृतं वदीः ।

पुनर्ददामि ते तस्मात्पुत्रं प्रह्लाद दुर्लभम् ॥ ३० ॥

एष प्रह्लाद पुत्रस्ते मया दत्तो विरोचनः ।

पादप्रक्षालनं कुर्यात्कुमार्याः संनिधौ मम ॥ ३१ ॥

Sudhanwan said, 'Since, O Prahlada, thou hast preferred virtue and hast not, from temptation, said an untruth, I grant thy son his life that is dear to thee. So here is thy son Virochana, O Prahlada, restored by me to thee. He shall, however, have to wash my feet in the presence of the maiden Kesini.'

विदुर उवाच ।

तस्माद्राजेन्द्र भूम्यर्थे नानृतं वक्तुमर्हसि ।

मा गमः स सुतामात्योऽत्ययं पुत्राननुभ्रमन् ॥ ३२ ॥

"Vidura continued, 'For these reasons, O king of kings, it behoveth thee not to say an untruth for the sake of land. Saying an untruth from affection for thy son, O king, hasten not to destruction, with all thy children and counsellors.

न देवा यष्टिमादाय रक्षन्ति पशुपालवत् ।

यं तु रक्षितुमिच्छन्ति बुद्ध्या संविभजन्ति तम् ॥ ३३॥

The gods do not protect men, taking up clubs in their hands after the manner of herdsmen; unto those, however, they wish to protect, they grant intelligence.

यथा यथा हि पुरुषः कल्याणे कुरुते मनः ।

तथा तथास्य सर्वार्थाः सिध्यन्ते नात्र संशयः ॥ ३४॥

There is no doubt that one's objects meet with success in proportion to the attention he directs to righteousness and morality.

न छन्दांसि वृजिनात्तारयन्ति मायाविनं मायया वर्तमानम् ।

नीडं शकुन्ता इव जातपक्षाश्छन्दांस्येनं प्रजहत्यन्तकाले॥ ३५॥

The Vedas never rescue from sin a deceitful person living by falsehood. On the other hand, they forsake him while he is on his death-bed, like newly fledged birds forsaking their nests.

मत्तापानं कलहं पूगवैरं भार्यापत्योरन्तरं ज्ञातिभेदम् ।

राजद्विष्टं स्त्रीपुमांसोर्विवादं वर्ज्यान्याहुर्यश्च पन्थाः प्रदुष्टः ॥ ३६॥

Drinking, quarrels, enmity with large numbers of men, all connections with connubial disputes, and severance of relationship between husband and wife, internal dissensions, disloyalty to the king,-- these and all paths that are sinful, should, it is said, be avoided.

सामुद्रिकं वणिजं चोरपूर्वं शलाकधूर्तं च चिकित्सकं च ।

अरिं च मित्रं च कुशीलवं च नैतान्साख्येष्वधिकुर्वीत सप्त॥ ३७॥

A palmist, a thief turned into a merchant, a fowler, a physician, an enemy, a friend, and a minstrel - these seven are incompetent as witness.

मानाग्निहोत्रमुत मानमौनं मानेनाधीतमुत मानयज्ञः ।

एतानि चत्वार्यभयङ्कराणि भयं प्रयच्छन्त्ययथाकृतानि ॥ ३८॥

An Agnihotra performed from motives of pride, abstention from speech, practised from similar motives, study and sacrifice from the same motives,--these four, of themselves innocent, become harmful when practised unduly.

अगारदाही गरदः कुण्डाशी सोमविक्रयी ।

पर्वकारश्च सूची च मित्रध्रुक्पारदारिकः ॥ ३९॥

भ्रूणहा गुरु तल्पी च यश्च स्यात्पानपो द्विजः ।

अतितीक्ष्णश्च काकश्च नास्तिको वेद निन्दकः ॥ ४० ॥

स्रुव प्रग्रहणो व्रात्यः कीनाशश्चार्थवानपि ।

रक्षेत्युक्तश्च यो हिंस्यात्सर्वे ब्रह्महणैः समाः ॥ ४१ ॥

One that setteth fire to a dwelling house, an administerer of poison, a pander, a vendor of the Soma-juice, a maker of arrows, an astrologer, one that injureth friends, an adulterer, one that causeth abortion, a violater of his preceptor's bed, a Brahmana addicted to drink, one that is sharp-speeched, a raker of old sores, an atheist, a reviler of the Vedas, and taker of bribes, one whose investiture with the sacred thread has been delayed beyond the prescribed age, one that secretly slayeth cattle, and one that slayeth him who prayeth for protection,--these all are reckoned as equal in moral turpitude as the slayers of Brahmanas.

तृणोल्कया ज्ञायते जातरूपं युगे भद्रो व्यवहारेण साधुः ।

शूरो भयेष्वर्थकृच्छ्रेषु धीरःकृच्छ्रास्वापत्सु सुहृदश्चारयश्च॥४२

Gold is tested by fire; a well-born person, by his deportment; an honest man, by his conduct. A brave man is tested during a season of panic; he that is self-controlled, in times of poverty; and friends and foes, in times of calamity and danger.

जरा रूपं हरति हि धैर्यमाशा मृत्युः प्राणान्धर्मचर्यामसूया ।

क्रोधः श्रियं शीलमनार्यसेवा ह्रियं कामः सर्वमेवाभिमानः ॥४३॥

Decrepitude destroyeth beauty; ambitious hopes, patience; death, life, envy, righteousness, anger, prosperity, companionship with the low, good behaviour; lust, modesty, and pride, everything.

श्रीर्मङ्गलात्प्रभवति प्रागल्भ्यात्सम्प्रवर्धते ।

दाक्ष्यात्तु कुरुते मूलं संयमात्प्रतितिष्ठति ॥ ४४॥

Prosperity taketh its birth in good deeds, groweth in consequence of activity, driveth

its roots deep in consequence of skill, and acquireth stability owing to self-control.

अष्टौ गुणाः पुरुषं दीपयन्ति प्रज्ञा च कौल्यं च दमः श्रुतं च ।

पराक्रमश्चाबहु भाषिता च दानं यथाशक्ति कृतज्ञता च ॥ ४५॥

Wisdom, good lineage, self-control, acquaintance with the scriptures, prowess, absence of garrulity, gift to the extent of one's power, and grateful ness,--these eight qualities shed a lustre upon their possessor.

एतान्गुणांस्तात महानुभावान् एको गुणः संश्रयते प्रसह्य ।

राजा यदा सत्कुरुते मनुष्यं सर्वान्गुणानेष गुणोऽतिभाति॥४६॥

But, O sire, there is one endowment which alone can cause all these attributes to come together; the fact is, when the king honoureth a particular person, the royal favour can cause all these attributes to shed their lustre (on the favourite).

अष्टौ नृपेमानि मनुष्यलोके स्वर्गस्य लोकस्य निदर्शनानि ।

चत्वार्यैषामन्ववेतानि सद्भिश्चत्वार्यैषामन्ववयन्ति सन्तः ॥ ४७॥

यज्ञो दानमध्ययनं तपश् च चत्वार्यैतान्यन्ववेतानि सद्भिः ।

दमः सत्यमार्जवमानृशंस्यं चत्वार्यैतान्यन्ववयन्ति सन्तः ॥४८॥

Those eight, O king, in the world of men, are indications of heaven. Of the eight (mentioned below) four are inseparably connected, with the good, and four others are always followed by the good. The first four which are inseparably connected with the good, are sacrifice, gift, study and asceticism, while the other four that are always followed by the good, are self-restraint, truth, simplicity, and abstention from injury to all. 'Sacrifice, study, charity, asceticism, truth, forgiveness, mercy, and contentment constitute the eight different paths of righteousness. The first four of these may be practised from motives of pride, but the last four can exist only in those that are truly noble.

न सा सभा यत्र न सन्ति वृद्धा न ते वृद्धा ये न वदन्ति धर्मम् ।

नासौ धर्मो यत्र न सत्यमस्ति न तत्सत्यं यच्छलेनानुविद्धम्॥ ४९

That is no assembly where there are no old men, and they are not old who do not declare what morality is. That is not morality which is separated from truth, and that is not truth which is fraught with deceit.

सत्यं रूपं श्रुतं विद्या कौल्यं शीलं बलं धनम् ।

शौर्यं च चिरभाष्यं च दशः संसर्गयोनयः ॥ ५०॥

Truth, beauty, acquaintance with the scriptures, knowledge, high birth, good behaviour, strength, wealth, bravery, and capacity for varied talk,--these ten are of heavenly origin.

पापं कुर्वन्पापकीर्तिः पापमेवाश्नुते फलम् ।

पुण्यं कुर्वन्पुण्यकीर्तिः पुण्यमेवाश्नुते फलम् ॥ ५१॥

A sinful person, by committing sin, is overtaken by evil consequences. A virtuous man, by practising virtue, reapeth great happiness.

पापं प्रज्ञां नाशयति क्रियमाणं पुनः पुनः ।

नष्टप्रज्ञः पापमेव नित्यमारभते नरः ॥ ५२॥

Therefore, a man, rigidly resolved, should abstain from sin. Sin, repeatedly perpetrated, destroyeth intelligence; and the man who hath lost intelligence, repeatedly committeth sin.

पुण्यं प्रज्ञां वर्धयति क्रियमाणं पुनः पुनः ।

वृद्धप्रज्ञः पुण्यमेव नित्यमारभते नरः ॥ ५३॥

Virtue, repeatedly practised, enhanceth intelligence; and the man whose intelligence hath increased, repeatedly practiseth virtue.

असूयको दन्दशूको निष्ठुरो वैरकृन्नरः ।

स कृच्छ्रं महदाप्नोतो नचिरात्पापमाचरन् ॥ ५४॥

He that is envious, he that injureth others deeply, he that is cruel, he that constantly quarreleth, he that is deceitful, soon meeteth with great misery for practising these sins.

अनसूयः कृतप्रज्ञः शोभनान्याचरन्सदा ।

अकृच्छ्रात्सुखमाप्नोति सर्वत्र च विराजते ॥ ५५॥

He that is not envious and is possessed of wisdom, by always doing what is good, never meeteth with great misery; on the other hand, he shineth everywhere.

प्रज्ञामेवागमयति यः प्राज्ञेभ्यः स पण्डितः ।

प्राज्ञो ह्यवाप्य धर्मार्थौ शक्नोति सुखमेधितुम् ॥ ५६ ॥

He that draweth wisdom from them that are wise is really learned and wise. And he that

is wise, by attending to both virtue and profit, succeedeth in attaining to happiness.

दिवसेनैव तत्कुर्याद्येन रात्रौ सुखं वसेत् ।

अष्ट मासेन तत्कुर्याद्येन वर्षाः सुखं वसेत् ॥ ५७॥

Do that during the day which may enable thee to pass the night in happiness; and do that during eight months of the year which may enable thee to pass the season of rains happily.

पूर्वे वयसि तत्कुर्याद्येन वृद्धसुखं वसेत् ।

यावज्जीवेन तत्कुर्याद्येन प्रेत्य सुखं वसेत् ॥ ५८॥

Do that during youth which may ensure a happy old age; and do that during thy whole life here which may enable thee to live happily hereafter.

जीर्णमन्नं प्रशंसन्ति भार्यां च गतयौवनाम् ।

शूरं विगतसङ्ग्रामं गतपारं तपस्विनम् ॥ ५९॥

The wise prize that food which is easily digested, that wife whose youth hath passed away, that hero who is victorious and that ascetic whose efforts have been crowned with success.

धनेनाधर्मलब्धेन यच्छिद्रमपिधीयते ।

असंवृतं तद्भवति ततोऽन्यदवदीर्यते ॥ ६०॥

The gap, that is sought to be filled by wealth acquired wrongfully, remaineth uncovered, while new ones appear in other places.

गुरुरात्मवतां शास्ता शास्ता राजा दुरात्मनाम् ।

अथ प्रच्छन्नपापानां शास्ता वैवस्वतो यमः ॥ ६१॥

The preceptor controlleth them whose souls are under their own control; the king controlleth persons that are wicked; while

they that sin secretly have their controller in Yama, the son of Vivaswat.

ऋषीणां च नदीनां च कुलानां च महामनाम् ।

प्रभवो नाधिगन्तव्यः स्त्रीणां दुश्चरितस्य च ॥ ६२॥

The greatness of Rishis, of rivers, of river-banks, of high-souled men, and the cause of woman's wickedness, cannot be ascertained.

द्विजातिपूजाभिरतो दाता ज्ञातिषु चार्जवी ।

क्षत्रियः स्वर्गभाग्राजंश्चिरं पालयते महीम् ॥ ६३॥

O king, he that is devoted to the worship of the Brahmanas, he that giveth away, he that behaveth righteously towards his relatives, and the Kshatriya that behaveth nobly, rule the earth for ever.

सुवर्णपुष्पां पृथिवीं चिन्वन्ति पुरुषास्त्रयः ।

शूरश्च कृतविद्यश्च यश्च जानाति सेवितुम् ॥ ६४॥

He that is possessed of bravery, he that is possessed of learning, and he that knows how to protect others,--these three are always able to gather flowers of gold from the earth.

बुद्धिश्रेष्ठानि कर्माणि बाहुमध्यानि भारत ।

तानि जङ्घा जघन्यानि भारप्रत्यवराणि च ॥ ६५॥

Of acts, those accomplished by intelligence are first; those accomplished by the arms, second; those by the thighs, and those by bearing weights upon the head, are the very worst.

दुर्योधने च शकुनौ मूढे दुःशासने तथा ।

कर्णे चैश्वर्यमाधाय कथं त्वं भूतिमिच्छसि ॥ ६६॥

सर्वैर्गुणैरुपेताश्च पाण्डवा भरतर्षभ ।

पितृवत्त्वयि वर्तन्ते तेषु वर्तस्व पुत्रवत् ॥ ६७॥

Reposing the care of thy kingdom on Duryodhana, on Sakuni, on foolish Dussasana, and on Karna, how canst thou hope for prosperity? Possessed of every virtue, the Pandavas, O bull of the Bharata race, depend on thee as their father. O, repose thou on them as on thy sons!"

॥ इति श्रीमहाभारते उद्योगपर्वणि प्रजागरपर्वणि

विदुरहितवाक्ये पञ्चत्रिंशोऽध्यायः ॥ ३५॥

अध्यायः ३६

विदुर उवाच ।

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।

आत्रेयस्य च संवादं साध्यानां चेति नः श्रुतम् ॥ १॥

चरन्तं हंसरूपेण महर्षिं संशितव्रतम् ।

साध्या देवा महाप्राज्ञं पर्यपृच्छन्त वै पुरा ॥ २॥

"Vidura said, 'In this connection is cited the old story of the discourse between the son of Atri and the deities called Sadhyas is as

heard by us. In days of old, the deities known by the name of Sadhyas questioned the highly wise and great Rishi of rigid vows (the son of Atri), while the latter was wandering in the guise of one depending on eleemosynary charity for livelihood.

साध्या ऊचुः ।

साध्या देवा वय्मस्मो महर्षे दृष्ट्वा भवन्तं न शक्नुमोऽनुमातुम् ।

श्रुतेन धीरो बुद्धिमांस्त्वं मतो नः काव्यां वाचं वक्तुमर्हस्युदाराम्॥

The Sadhyas said, 'We are, O great Rishi, deities known as Sadhyas. Beholding thee, we are unable to guess who thou art. It seemeth to us, however, that thou art possessed of intelligence and self-control in consequence of acquaintance with the scriptures. It, therefore, behoveth thee to discourse to us in magnanimous words fraught with learning.'

हंस उवाच ।

एतत्कार्यममराः संश्रुतं मे धृतिः शमः सत्यधर्मानुवृत्तिः ।

ग्रन्थिं विनीय हृदयस्य सर्वं प्रियाप्रिये चात्मवशं नयीत ॥ ४॥

The mendicant Rishi answered, 'Ye immortals, it hath been heard by me that by untying all the knots in the heart by the aid of tranquillity, and by mastery over all the passions, and observance of true religion, one should regard both the agreeable and the disagreeable like his own self.

आक्रुश्यमानो नाक्रोशेन्मन्युरेव तितिक्षितः ।

आक्रोष्टारं निर्दहति सुकृतं चास्य विन्दति ॥ ५॥

One should not return the slanders or reproaches of others for the pain that is felt by him who beareth silently, consumeth the slanderer; and he that beareth, succeedeth also in appropriating the virtues of the slanderer.

नाक्रोशी स्यान्नावमानी परस्य मित्रद्रोही नोत नीचोपसेवी ।

न चातिमानी न च हीनवृत्तो रूक्षां वाचं रुशतीं वर्जयीत ॥ ६ ॥

Indulge not in slanders and reproaches. Do not humiliate and insult others. Quarrel not with friends. Abstain from companionship with those that are vile and low. Be not arrogant and ignoble in conduct. Avoid words that are harsh and fraught with anger.

मर्माण्यस्थीनि हृदयं तथासून् घोरा वाचो निर्दहन्तीह पुंसाम् ।

तस्माद्वाचं रुशतीं रूक्षरूपां धर्मारामो नित्यशो वर्जयीत ॥ ७॥

Harsh words burn and scorch the very vitals, bones, heart, and the very sources of the life of men. Therefore, he, that is virtuous, should always abstain from harsh and angry words.

अरुंतुरं परुषं रूक्षवाचं वाक्कण्टकैर्वितुदन्तं मनुष्यान् ।

विद्यादलक्ष्मीकतमं जनानां मुखे निबद्धां निर्ऋतिं वहन्तम् ॥ ८॥

That worst of men is of harsh and wrathful speech, who pierceth the vitals of others with wordy thorns, beareth hell in his tongue, and should ever be regarded as a dispenser of misery to men.

परश्चेदेनमधिविध्येत बाणैर्भृशं सुतीक्ष्णैरनलार्कदीप्तैः ।

विरिच्यमानोऽप्यतिरिच्यमानो विद्यात्कविः सुकृतं मे दधाति॥९

The man that is wise, pierced by another's wordy arrows, sharp-pointed and smarting like fire or the sun, should, even if deeply wounded and burning with pain, bear them patiently remembering that the slanderer's merits become his.

यदि सन्तं सेवते यद्यसन्तं तपस्विनं यदि वा स्तेनमेव ।

वासो यथा रङ्ग वशं प्रयाति तथा स तेषां वशमभ्युपैति ॥ १०॥

He that waiteth upon one that is good or upon one that is wicked, upon one that is possessed of ascetic merit or upon one that is a thief, soon taketh the colour from that

companion of his, like a cloth from the dye in which it is soaked.

वादं तु यो न प्रवदेन्न वादयेद्यो नाहतः प्रतिहन्यान्न घातयेत् ।
यो हन्तुकामस्य न पापमिच्छेत्तस्मै देवाः स्पृहयन्त्यागताय॥ ११

The very gods desire his company, who, stung with reproach, returneth it not himself nor causeth others to return it, or who being struck doth not himself return the blow nor causeth other to do it, and who wisheth not the slightest injury to him that injureth him.

अव्याहृतं व्याहृताच्छ्रेय आहुः सत्यं वदेद् व्याहृतं तद्द्वितीयम् ।
प्रियंवदेद् व्याहृतं तत्तृतीयं धर्म्यं वदेद् व्याहृतं तच्चतुर्थम्॥ १२॥

Silence, it is said, is better than speech, if speak you must, then it is better to say the truth; if truth is to be said, it is better to say what is agreeable; and if what is agreeable is to be said, then it is better to say what is consistent with morality.

याद्दशैः संविवदते याद्दशांश्‌ चोपसेवते ।

याद्दगिच्छेच्च भवितुं ताद्दग्भवति पूरुषः ॥ १३॥

A man becometh exactly like him with whom he liveth, or like him whom he regardeth, or like that which he wisheth to be.

यतो यतो निवर्तते ततस्ततो विमुच्यते ।

निवर्तनाद्धि सर्वतो न वेत्ति दुःखमण्वपि ॥ १४॥

One is freed from those things from which one abstaineth, and if one abstaineth from everything he hath not to suffer even the least misery.

न जीयते नोत जिगीषतेऽन्यान्न वैरकृच्चाप्रतिघातकश्‌ च ।

निन्दा प्रशंसासु समस्वभावो न शोचते हृष्यति नैव चायम्‌॥ १५

Such a man neither vanquisheth others, nor is vanquished by others. He never injureth

nor opposeth others. He is unmoved by praise or blame. He neither grieveth nor exalteth in joy.

भावमिच्छति सर्वस्य नाभावे कुरुते मतिम् ।

सत्यवादी मृदुर्दान्तो यः स उत्तमपूरुषः ॥ १६॥

That man is regarded as the first of his species who wisheth for the prosperity of all and never setteth his heart on the misery of others, who is truthful in speech, humble in behaviour, and hath all his passions under control.

नानर्थकं सान्त्वयति प्रतिज्ञाय ददाति च ।

राद्धापराद्धे जानाति यः स मध्यमपूरुषः ॥ १७॥

That man is regarded as a mediocre in goodness who never consoleth others by saying what is not true; who giveth having promised; and who keepeth an eye over the weakness of others.

दुःशासनस्तूपहन्ता न शास्ता नावर्तते मन्युवशात्कृतघ्नः ।

न कस्यचिन्मित्रमथो दुरात्मा कलाश्चैताऽधमस्येह पुंसः ॥ १८॥

These, however, are the indications of a bad man, viz., incapacity to be controlled; liability to be afflicted by dangers; proneness to give way to wrath, ungratefulness; inability to become another's friend, and wickedness of heart.

न श्रद्दधाति कल्याणं परेभ्योऽप्यात्मशङ्कितः ।

निराकरोति मित्राणि यो वै सोऽधम पूरुषः ॥ १९॥

He too is the worst of men, who is dissatisfied with any good that may come to him from others who is suspicious of his own self, and who driveth away from himself all his true friends.

उत्तमानेव सेवेत प्राप्ते काले तु मध्यमान् ।

अधमांस्तु न सेवेत य इच्छेच्छ्रेय आत्मनः ॥ २० ॥

He that desireth prosperity to himself, should wait upon them that are good, and at times upon them that are indifferent, but never upon them that are bad.

प्राप्नोति वै वित्तमसद्बलेन नित्योत्थानात्प्रज्ञया पौरुषेण ।

न त्वेव सम्यग्लभते प्रशंसां न वृत्तमाप्नोति महाकुलानाम् ॥ २१ ॥

He that is wicked, earneth wealth, it is true, by putting forth his strength, by constant effort, by intelligence, and by prowess, but he can never win honest fame, nor can he acquire the virtues and manners of high families (in any of which he may be born).'

धृतराष्ट्र उवाच ।

महाकुलानां स्पृहयन्ति देवा धर्मार्थवृद्धाश्च बहुश्रुताश् च ।

पृच्छामि त्वां विदुर प्रश्नमेतं भवन्ति वै कानि महाकुलानि ॥ २२ ॥

"Dhritarashtra said, 'The gods, they that regard both virtue and profit without swerving from either, and they that are possessed of great learning, express a liking for high families. I ask thee, O Vidura, this question,--what are those families that are called high?'

विदुर उवाच ।

तमो दमो ब्रह्मवित्त्वं वितानाः पुण्या विवाहाः सततान्न दानम् ।

येष्वेवैते सप्तगुणा भवन्ति सम्यग्वृत्तास्तानि महाकुलानि॥ २३ ॥

"Vidura said, 'Asceticism, self-restraint, knowledge of the Vedas, sacrifices, pure marriages, and gifts of food,--those families in which these seven exist or are practised duly, are regarded as high.

येषां न वृत्तं व्यथते न योनिर्वृत्तप्रसादेन चरन्ति धर्मम् ।

ये कीर्तिमिच्छन्ति कुले विशिष्टां त्यक्तानृतास्तानि महाकुलानि॥

There are high families who deviate not from the right course whose deceased ancestors are never pained (by witnessing the wrong-doings of their descendants), who cheerfully practise all the virtues, who desire to enhance the pure fame of the line in which they are born, and who avoid every kind of falsehood.

अनिज्ययाविवाहैश्च वेदस्योत्सादनेन च ।

कुलान्यकुलतां यान्ति धर्मस्यातिक्रमेण च ॥ २५॥

Families that are high, fall down and become low owing to the absence of sacrifices, impure marriages, abandonment of the Vedas, and violation of virtues.

देव द्रव्यविनाशेन ब्रह्म स्वहरणेन च ।

कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥ २६॥

Families that are high, fall down and become low owing to the destruction of properties of deities, robbing of the properties of

brahmanas, and insults offered to Brahmanas.

ब्राह्मणानां परिभवात्परिवादाच्च भारत ।

कुलान्यकुलतां यान्ति न्यासापहरणेन च ॥ २७॥

High families fall off and become low owing to their members disregarding or speaking ill of Brahmanas, or to the misappropriation, O Bharata, of what had been deposited with them by others.

कुलानि समुपेतानि गोभिः पुरुषतोऽश्वतः ।

कुलसङ्ख्यां न गच्छन्ति यानि हीनानि वृत्ततः ॥ २८॥

वृत्ततस्त्वविहीनानि कुलान्यल्पधनान्यपि ।

कुलसङ्ख्यां तु गच्छन्ति कर्षन्ति च मयद्यशः ॥ २९॥

Those families that are possessed of members, wealth and kine, are not regarded as families if they be wanting in good manners and conduct, while families

wanting in wealth but distinguished by manners and good conduct are regarded as such and win great reputation.

मा नः कुले वैरकृत्कश्चिदस्तु राजामात्यो मा परस्वापहारी ।

मित्रद्रोही नैकृतिकोऽनृती वा पूर्वाशी वा पितृदेवातिथिभ्यः ॥ ३०

Let none in our race be a fomenter of quarrels, none serve a king as minister, none steal the wealth of others, none provoke intestine dissensions, none be deceitful or false in behaviour, and none eat before serving the Rishis, the gods, and guests.

यश्च नो ब्राह्मणं हन्याद्यश्च नो ब्राह्मणान्द्विषेत् ।

न नः स समितिं गच्छेद्यश्च नो निर्वपेत्कृषिम् ॥ ३१ ॥

He, in our race, who slayeth Brahmanas, or entertaineth feelings of aversion towards them, or impedeth or otherwise injureth agriculture, doth not deserve to mix with us.

तृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता ।

सतामेतानि गेहेषु नोच्छिद्यन्ते कदाचन ॥ ३२॥

Straw (for a seat), ground (for sitting upon), water (to wash the feet and face), and, fourthly sweet words,--these are never wanting in the houses of the good.

श्रद्धया परया राजन्नुपनीतानि सत्कृतिम् ।

प्रवृत्तानि महाप्राज्ञ धर्मिणां पुण्यकर्मणाम् ॥ ३३॥

Virtuous men devoted to the practice of righteous acts, when desirous of entertaining (guests), have these things ready for being offered with reverence.

सूक्ष्मोऽपि भारं नृपते स्यन्दनो वै शक्तो वोढुं न तथान्ये महीजाः।

एवं युक्ता भारसहा भवन्ति महाकुलीना न तथान्ये मनुष्याः॥३४

As the Sandal tree, O king, though thin, is competent to bear weights which timbers of

other trees (much thicker) cannot; so they that belong to high families are always able to bear the weight of great cares which ordinary men cannot.

न तन्मित्रं यस्य कोपाद्बिभेति यद्वा मित्रं शङ्कितेनोपचर्यम् ।

यस्मिन्मित्रे पितरीवाश्वसीत तद्वै मित्रं सङ्गतानीतराणि ॥ ३५॥

He is no friend whose anger inspireth fear, or who is to be waited upon with fear. He, however, on whom one can repose confidence as on a father, is a true friend. Other friendships are nominal connection.

यदि चेदप्यसम्बन्धो मित्रभावेन वर्तते ।

स एव बन्धुस्तन्मित्रं सा गतिस्तत्परायणम् ॥ ३६॥

He that beareth himself as a friend, even though unconnected by birth of blood, is a true friend, a real refuge, and a protector.

चलचित्तस्य वै पुंसो वृद्धाननुपसेवतः ।

पारिप्लवमतेर्नित्यमध्रुवो मित्र सङ्ग्रहः ॥ ३७॥

He, whose heart is unsteady, or who doth not wait upon the aged, or who is of a restless disposition cannot make friends.

चलचित्तमनात्मानमिन्द्रियाणां वशानुगम् ।

अर्थाः समतिवर्तन्ते हंसाः शुष्कं सरो यथा ॥ ३८॥

Success (in the attainment of objects) forsaketh the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses, like swans forsaking a tank whose waters have dried up.

अकस्मादेव कुप्यन्ति प्रसीदन्त्यनिमित्ततः ।

शीलमेतदसाधूनामभ्रं पारिप्लवं यथा ॥ ३९॥

They that are of weak minds suddenly give way to anger and are gratified without

sufficient cause; they are like clouds that are so inconstant.

सत्कृताश्च कृतार्थाश्च मित्राणां न भवन्ति ये ।

तान्मृतानपि क्रव्यादाः कृतघ्नान्नोपभुञ्जते ॥ ४० ॥

The very birds of prey abstain from touching the dead bodies of those who having been served and benefited by friends, show ingratitude to the latter.

अर्थयेदेव मित्राणि सति वासति वा धने ।

नानर्थयन्विजानाति मित्राणां सारफल्गुताम् ॥ ४१ ॥

Beest thou poor or beest thou rich, thou shouldst honour thy friends. Until some service is asked, the sincerity or otherwise of friends cannot be known.

सन्तापाद्भ्रश्यते रूपं सन्तापाद्भ्रश्यते बलम् ।

सन्तापाद्भ्रश्यते ज्ञानं सन्तापाद्व्याधिमृच्छति ॥ ४२ ॥

Sorrow killeth beauty; sorrow killeth strength; sorrow killeth the understanding; and sorrow bringeth on disease.

अनवाप्यं च शोकेन शरीरं चोपतप्यते ।

अमित्राश्च प्रहृष्यन्ति मा स्म शोके मनः कृथाः ॥ ४३ ॥

Grief, instead of helping the acquisition of his object, drieth up the body, and maketh one's foes glad. Therefore, do not yield to grief.

पुनर्नरो म्रियते जायते च पुनर्नरो हीयते वर्धते पुनः ।

पुनर्नरो याचति याच्यते च पुनर्नरः शोचति शोच्यते पुनः ॥ ४४

Men repeatedly die and are reborn; repeatedly they wither away and grow; repeatedly they ask others for help, and they themselves are asked for help; repeatedly they lament and are lamented.

सुखं च दुःखं च भवाभवौ च लाभालाभौ मरणं जीवितं च ।

पर्यायशः सर्वमिह स्पृशन्ति तस्माद्धीरो नैव हृष्येन्न शोचेत् ॥४५

Happiness and misery, plenty and want, gain and loss, life and death, are shared by all in due order. Therefore, he that is self-controlled should neither exult in joy nor repine in sorrow.

चलानि हीमानि षडिन्द्रियाणि तेषां यद्यद्वर्तते यत्र यत्र ।

ततस्ततः स्त्रवते बुद्धिरस्य छिद्रोदकुम्भादिव नित्यमम्भः ॥४६ ॥

The six senses are always restless. Through the most predominant one amongst them one's understanding escapeth in proportion to the strength it assumes, like water from a pot through its holes.'

धृतराष्ट्र उवाच ।

तनुरुच्छः शिखी राजा मिथ्योपचरितो मया ।

मन्दानां मम पुत्राणां युद्धेनान्तं करिष्यति ॥ ४७॥

नित्योद्विग्नमिदं सर्वं नित्योद्विग्नमिदं मनः ।

यत्तत्पदमनुद्विग्नं तन्मे वद महामते ॥ ४८॥

"Dhritarashtra said, 'King Yudhishthira who is like a flame of fire, has been deceived by me. He will surely exterminate in battle all my wicked sons. Everything, therefore, seems to me to be fraught with danger, and my mind is full of anxiety, O thou of great intelligence, tell me such words as may dispel my anxiety.'

विदुर उवाच ।

नान्यत्र विद्या तपसोर्नान्यत्रेन्द्रिय निग्रहात् ।

नान्यत्र लोभसन्त्यागाच्छान्तिं पश्याम तेऽनघ ॥ ४९॥

"Vidura said, 'O sinless one, in nothing else than knowledge and asceticism, in nothing else than restraining the senses, in nothing

else than complete abandonment of avarice, do I see thy good.

बुद्ध्या भयं प्रणुदति तपसा विन्दते महत् ।

गुरुशुश्रूषया ज्ञानं शान्तिं त्यागेन विन्दति ॥ ५० ॥

Fear is dispelled by self-knowledge; by asceticism one winneth what is great and valuable; by waiting upon superiors learning is acquired; and peace is gained by self-restraint.

अनाश्रिता दानपुण्यं वेद पुण्यमनाश्रिताः ।

रागद्वेषविनिर्मुक्ता विचरन्तीह मोक्षिणः ॥ ५१ ॥

They that desire salvation without having acquired the merit attainable by gifts, or that which is attainable by practising the ritual of the Vedas, do not sojourn through life, freed from anger and aversion.

स्वधीतस्य सुयुद्धस्य सुकृतस्य च कर्मणः ।

तपसश्च सुतप्तस्य तस्यान्ते सुखमेधते ॥ ५२॥

The happiness that may be derived from a judicious course of study, from a battle fought virtuously, from ascetic austerities performed rigidly, always increaseth at the end.

स्वास्तीर्णानि शयनानि प्रपन्ना न वै भिन्ना जातु निद्रां लभन्ते ।

न स्त्रीषु राजन्रतिमाप्नुवन्ति न मागधैः स्तूयमाना न सूतैः॥५३॥

They that are no longer in peace with their relatives, obtain no steep even if they have recourse to well-made beds; nor do they, O king, derive any pleasure from women, or the laudatory hymns of bards and eulogists.

न वै भिन्ना जातु चरन्ति धर्मं न वै सुखं प्राप्नुवन्तीह भिन्नाः ।

न वै भिन्ना गौरवं मानयन्ति न वै भिन्नाः प्रशमं रोचयन्ति॥५४॥

Such persons can never practise virtue. Happiness can never be theirs, in this world. Honours can never be theirs, and peace hath no charm for them.

न वै तेषां स्वदते पथ्यमुक्तं योगक्षेमं कल्पते नोत तेषाम् ।

भिन्नानां वै मनुजेन्द्र परायणं न विद्यते किं चिदन्यद्विनाशात्॥५५

Counsels that are for their benefit please them not. They never acquire what they have not, nor succeed in retaining what they have, O king, there is no other end for such men save destruction.

सम्भाव्यं गोषु सम्पन्नं सम्भाव्यं ब्राह्मणे तपः ।

सम्भाव्यं स्त्रीषु चापल्यं सम्भाव्यं ज्ञातितो भयम् ॥ ५६॥

As milk is possible in kine, asceticism in Brahmanas, and inconstancy in women, so fear is possible from relatives.

तन्तवोऽप्यायता नित्यं तन्तवो बहुलाः समाः ।

बहून्बहुत्वादायासान्सहन्तीत्युपमा सताम् ॥ ५७॥

Numerous thin threads of equal length, collected together, are competent to bear, from the strength of numbers, the constant rolling of the shuttle-cock over them. The case is even so with relatives that are good.

धूमायन्ते व्यपेतानि ज्वलन्ति सहितानि च ।

धृतराष्ट्रोल्मुकानीव ज्ञातयो भरतर्षभ ॥ ५८॥

O bull of the Bharata race, separated from one another, burning brands produce only smoke; but brought together they blaze forth into a powerful flame. The case is even so, O Dhritarashtra, with relatives.

ब्राह्मणेषु च ये शूराः स्त्रीषु ज्ञातिषु गोषु च ।

वृन्तादिव फलं पक्वं धृतराष्ट्र पतन्ति ते ॥ ५९॥

They, O Dhritarashtra, who tyrannise over Brahmanas, women, relatives, and kine, soon fall off their stalks, like fruits that are ripe.

महानप्येकजो वृक्षो बलवान्सुप्रतिष्ठितः ।

प्रसह्य एव वातेन शाखा स्कन्धं विमर्दितुम् ॥ ६० ॥

And the tree that stands singly, though gigantic and strong and deep-rooted, hath its trunk soon smashed and twisted by a mighty wind.

अथ ये सहिता वृक्षाः सङ्घशः सुप्रतिष्ठिताः ।

ते हि शीघ्रतमान्वातान्सहन्तेऽन्योन्यसंश्रयात् ॥ ६१ ॥

Those trees, however, that grow in close compact are competent owing to mutual dependence to resist winds more violent still.

एवं मनुष्यमप्येकं गुणैरपि समन्वितम् ।

शक्यं द्विषन्तो मन्यन्ते वायुर्द्रुममिवौकजम् ॥ ६२ ॥

Thus he, that is single, however, endowed with all the virtues, is regarded by foes as capable of being vanquished like an isolated tree by the wind.

अन्योन्यसमुपष्टम्भादन्योन्यापाश्रयेण च ।

ज्ञातयः सम्प्रवर्धन्ते सरसीवोत्पलान्युत ॥ ६३॥

Relatives, again, in consequence of mutual dependence and mutual aid, grow together, like lotus-stalks in a lake.

अवध्या ब्राह्मणा गावो स्त्रियो बालाश्च ज्ञातयः ।

येषां चान्नानि भुञ्जीत ये च स्युः शरणागताः ॥ ६४॥

These must never be slain, viz., Brahmanas, kine, relatives, children, women, those whose food is eaten, and those also that yield by asking for protection.

न मनुष्ये गुणः कश्चिदन्यो धनवताम् अपि ।

अनातुरत्वाद्भद्रं ते मृतकल्पा हि रोगिणः ॥ ६५॥

O king, without wealth no good quality can show itself in a person. If, however, thou art in health, thou canst achieve thy good, for he is dead who is unhealthy and ill.

अव्याधिजं कटुकं शीर्ष रोगं पापानुबन्धं परुषं तीक्ष्णमुग्रम् ।

सतां पेयं यन्न पिबन्त्यसन्तो मन्युं महाराज पिब प्रशाम्य॥ ६६ ॥

O king, anger is a kind of bitter, pungent, acrid, and hot drink, painful in its consequences: it is a kind of headache not born of any physical illness, and they that are unwise can never digest it. Do thou, O king, swallow it up and obtain peace.

रोगार्दिता न फलान्याद्रियन्ते न वै लभन्ते विषयेषु तत्त्वम् ।

दुःखोपेता रोगिणो नित्यमेव न बुध्यन्ते धनभोगान्न सौख्यम्॥

They that are tortured by disease have no liking for enjoyments, nor do they desire any happiness from wealth. The sick, however, filled with sorrow, know not what happiness is or what the enjoyments of wealth are.

पुरा ह्युक्तो नाकरोस्त्वं वचो मे द्यूते जितां द्रौपदीं प्रेक्ष्य राजन् ।

दुर्योधनं वारयेत्यक्षवत्यां कितवत्वं पण्डिता वर्जयन्ति ॥ ६८॥

Beholding Draupadi won at dice, I told thee before, O king, these words - They that are honest avoid deceit in play. Therefore, stop Duryodhana! Thou didst not, however, act according to my words.

न तद्बलं यन्मृदुना विरुध्यते मिश्रो धर्मस्तरसा सेवितव्यः ।

प्रध्वंसिनी क्रूरसमाहिता श्रीर्मृदुप्रौढा गच्छति पुत्रपौत्रान् ॥ ६९॥

That is not strength which is opposed to softness. On the other hand, strength mixed with softness constitutes true policy which should ever be pursued. That prosperity

which is dependent on crookedness alone is destined to be destroyed. That prosperity, however, which depends on both strength and softness, descends to sons and grandsons in tact.

धार्तराष्ट्राः पाण्डवान्पालयन्तु पाण्डोः सुतास्तव पुत्रांश्च पान्तु ।

एकारिमित्राः कुरवो ह्येकमन्त्रा जीवन्तु राजन्सुखिनः समृद्धाः ॥

Let, therefore, thy sons cherish the Pandavas, and the Pandavas also cherish thy sons. O king, let the Kurus and the Pandavas, both having same friends and same foes, live together in happiness and prosperity.

मेढीभूतः कौरवाणां त्वमद्य त्वय्याधीनं कुरु कुलमाजमीढ ।

पार्थान्बालान्वनवास प्रतप्तान् गोपायस्व स्वं यशस्तात रक्षन्॥

Thou art, today, O king, the refuge of the sons of Kuru. Indeed, the race of Kuru, O Ajamida, is dependent on thee. O sire, preserving thy fame unsullied, cherish thou

the children of Pandu, afflicted as they are with the sufferings of exile.

सन्धत्स्व त्वं कौरवान्पाण्डुपुत्रैर्मा तेऽन्तरं रिपवः प्रार्थयन्तु ।

सत्ये स्थितास्ते नरदेव सर्वे दुर्योधनं स्थापय त्वं नरेन्द्र ॥ ७२॥

O descendant of Kuru, make peace with the sons of Pandu. Let not thy foes discover thy holes. They all, O god among men, are devoted to truth. O king of men, withdraw Duryodhana from his evil ways.'"

॥ इति श्रीमहाभारते उद्योगपर्वणि प्रजागरपर्वणि

विदुरहितवाक्ये षड्त्रिंशोऽध्यायः ॥ ३६॥

अध्यायः ३७

विदुर उवाच ।

सप्तदशेमान्राजेन्द्र मनुः स्वायम्भुवोऽब्रवीत् ।

वैचित्रवीर्य पुरुषानाकाशं मुष्टिभिर्घ्नतः ॥ १॥

तानेवेन्द्रस्य हि धनुरनाम्यं नमतोऽब्रवीत् ।

अथो मरीचिनः पादाननाम्यान्नमतस्तथा ॥ २॥

"Vidura said, 'O son of Vichitravirya, Manu, the son of the Self-created, hath, O king, spoken of the following seven and ten kinds of men, as those that strike empty space with their fists, or seek to bend the vapoury bow of Indra in the sky, or desire to catch the intangible rays of the sun.

यश्चाशिष्यं शासति यश्च कुप्यते यश्चातिवेलं भजते द्विषन्तम् ।

स्त्रियश्च योऽरक्षति भद्रमस्तु ते यश्चायाच्यं याचति यश्च कत्थते॥

यश्चाभिजातः प्रकरोत्यकार्यं यश्चाबलो बलिना नित्यवैरी ।

अश्रद्दधानाय च यो ब्रवीति यश्चाकाम्यं कामयते नरेन्द्र ॥ ४॥

वध्वा हासं श्वशुरो यश्च मन्यते वध्वा वसन्नुत यो मानकामः ।

परक्षेत्रे निर्वपति यश्च बीजं स्त्रियं च यः परिवदतेऽतिवेलम्॥५॥

यश्चैव लब्ध्वा न स्मरामीत्युवाच दत्त्वा च यः कत्थति याच्यमानः ।

यश्चासतः सान्त्वमुपासतीह एतेऽनुयान्त्यनिलं पाशहस्ताः॥६॥

These seven and ten kinds of foolish men are as follow: he who seeketh to control a person that is incapable of being controlled; he who is content with small gains; he who humbly pays court to enemies; he who seeks to restrain women's frailty; he who asketh him for gifts who should never be asked; he who boasteth, having done anything; he who, born in a high family, perpetrateth an improper deed; he who being weak always wageth hostilities with one that is powerful; he who talketh to a person listening scoffingly; he who desireth to have that which is unattainable; he who being a father-in-law, jesteth with his daughter-in-law; he who boasteth at having his alarms dispelled

by his daughter-in-law; he who scattereth his own seeds in another's field; he who speaketh ill of his own wife; he who having received anything from another sayeth that he doth not remember it, he who, having given away anything in words in holy places, boasteth at home when asked to make good his words, and he who striveth to prove the truth of what is false. The envoys of Yama, with nooses in hand, drag those persons to hell.

यस्मिन्यथा वर्तते यो मनुष्यस् तस्मिंस्तथा वर्तितव्यं स धर्मः ।

मायाचारो मायया वर्तितव्यः साध्वाचारः साधुना प्रत्युदेयः ॥७

One should behave towards another just as that other behaveth towards him. Even this is consistent with social polity. One may behave deceitfully towards him that behaveth deceitfully, but honestly towards him that is honest in his behaviour.

धृतराष्ट्र उवाच ।

शतायुरुक्तः पुरुषः सर्ववेदेषु वै यदा ।

नाप्नोत्यथ च तत्सर्वमायुः केनेह हेतुना ॥ ८॥

"Dhritarashtra said, 'Man hath been spoken of in all the Vedas as having hundred years for the period of his life. For what reason then, do not all men attain the allotted period?'

विदुर उवाच ।

अतिवादोऽतिमानश्च तथात्यागो नराधिपः ।

क्रोधश्चातिविवित्सा च मित्रद्रोहश्च तानि षट् ॥ ९॥

एत एवासयस्तीक्ष्णाः कृन्तन्त्यायूंषि देहिनाम् ।

एतानि मानवान्घ्नन्ति न मृत्युर्भद्रमस्तु ते ॥ १०॥

"Vidura said, 'Excess of pride, excess in speech, excess in eating, anger, the desire of enjoyment, and intestine dissensions,--these, O king, are six sharp swords that cut off the

period of life allotted to creatures. It is these which kill men, and not death. Knowing this, blessed be thou!'

विश्वस्तस्यैति यो दारान्यश्चापि गुरु तल्पगः ।

वृषली पतिर्द्विजो यश्च पानपश्चैव भारत ॥ ११॥

शरणागतहा चैव सर्वे ब्रह्महणैः समाः ।

एतैः समेत्य कर्तव्यं प्रायश्चित्तमिति श्रुतिः ॥ १२॥

'He who appropriates to himself the wife of one who hath confided in him; he who violates the bed of his preceptor; that Brahmana, O Bharata, who becomes the husband of a Sudra woman, or drinks wines; he who commendeth Brahmanas or becometh their master, or taketh away the lands that support them; and he who taketh the lives of those who yield asking for protection, are all guilty of the sin of slaying Brahmanas. The Vedas declare that contact with these requires expiation.

गृही वदान्योऽनपविद्ध वाक्यः शेषान्नभोक्ताप्यविहिंसकश्च ।

नानर्थकृत्त्यक्तकलिः कृतज्ञःसत्यो मृदुः स्वर्गमुपैति विद्वान्॥ १३

He that accepts the teaching of the wise; he that is acquainted with the rules of morality; he that is liberal; he that eateth having first dedicated the food to the gods and Pitris; he that envieth none; he that is incapable of doing anything that injureth others; he that is grateful, truthful, humble and learned, succeedeth in attaining to heaven.

सुलभाः पुरुषा राजन्सततं प्रियवादिनः ।

अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥ १४॥

'They are abundant, O king, that can always speak agreeable words. The speaker, however, is rare, as also the hearer, of words that are disagreeable but medicinal.

यो हि धर्मं व्यपाश्रित्य हित्वा भर्तुः प्रियाप्रिये ।

अप्रियाण्याह पथ्यानि तेन राजा सहायवान् ॥ १५॥

That man who, without regarding what is agreeable or disagreeable to his master but keeping virtue alone in view, sayeth what is unpalatable, but medicinal, truly addeth to the strength of the king.

त्यजेत्कुलार्थे पुरुषं ग्रामस्यार्थे कुलं त्यजेत् ।

ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत् ॥ १६॥

For the sake of the family a member may be sacrificed; for the sake of the village, a family may be sacrificed; for the sake of a kingdom a village may be sacrificed; and for the sake of one's soul, the whole earth may be sacrificed.

आपदर्थं धनं रक्षेद्दारान्रक्षेद्धनैरपि ।

आत्मानं सततं रक्षेद्दारैरपि धनैरपि ॥ १७॥

One should protect his wealth in view of the calamities that may overtake him; by his wealth one should protect his wives, and by both his wealth and wives one should protect his own self.

उक्तं मया द्यूतकालेऽपि राजन्नैवं युक्तं वचनं प्रातिपीय ।

तदौषधं पथ्यमिवातुरस्य न रोचते तव वैचित्रवीर्य ॥ १८॥

From very olden times it hath been seen that gambling provoketh quarrels. Therefore, he that is wise, should not resort to it even in jest. O son of Pratipa, at the time of that gambling match I told thee, O king--this is not proper. But, O son of Vichitravirya, like medicine to a sick man, those words of mine were not agreeable to thee.

काकैरिमांश्चित्रबर्हान्मयूरान् पराजैष्ठाः पाण्डवान्धार्तराष्ट्रैः ।

हित्वा सिंहान्क्रोष्टुकान्गूहमानः प्राप्ते काले शोचिता त्वं नरेन्द्र ॥

O king, thou desirest to vanquish the sons of Pandu, who are just as peacocks of variegated plumage, whereas thy sons are all as crows. Forsaking lions thou art protecting jackals! O king, when the time cometh, thou wilt have to grieve for all this.

यस्तात न क्रुध्यति सर्वकालं भृत्यस्य भक्तस्य हिते रतस्य ।

तस्मिन्भृत्या भर्तरि विश्वसन्ति न चैनमापत्सु परित्यजन्ति॥ २०

That master, O sire, who doth not give vent to his displeasure with devoted servants zealously pursuing his good, enlisteth the confidence of his servants. In fact, the latter adhere to him even in distress.

न भृत्यानां वृत्ति संरोधनेन बाह्यं जनं सञ्जिघृक्षेदपूर्वम् ।

त्यजन्ति ह्येनमुचितावरुद्धाः स्निग्धा ह्यमात्याः परिहीनभोगाः॥

By confiscating the grants to one's servants or stopping their pay, one should not seek to amass wealth, for even affectionate

counsellors deprived of their means of life and enjoyment, turn against him and leave him (in distress).

कृत्यानि पूर्वं परिसङ्ख्याय सर्वाण्यायव्ययावनुरूपां च वृत्तिम् ।

सङ्गृह्णीयादनुरूपान्सहायान् सहायसाध्यानि हि दुष्कराणि॥ २२॥

Reflecting first on all intended acts and adjusting the wages and allowances of servants with his income and expenditure, a king should make proper alliances, for there is nothing that cannot be accomplished by alliances.

अभिप्रायं यो विदित्वा तु भर्तुः सर्वाणि कार्याणि करोत्यतन्द्रीः ।

वक्ता हितानामनुरक्त आर्यः शक्तिज्ञ आत्मेव हि सोऽनुकम्प्यः॥

That officer who fully understanding the intentions of his royal master dischargeth all duties with alacrity, and who is respectable himself and devoted to his master, always telleth what is for his master's good, and

who is fully acquainted with the extent of his own might and with that also of those against, whom he may be engaged, should be regarded by the king as his second self.

वाक्यं तु यो नाद्रियतेऽनुशिष्टः प्रत्याह यश्चापि नियुज्यमानः ।

प्रज्ञाभिमानी प्रतिकूलवादी त्याज्यः स तादृक्त्वरयैव भृत्यः॥२४

That servant, however, who commanded (by his master) disregardeth the latter's injunctions and who enjoined to do anything refuseth to submit, proud as he is of his own intelligence and given to arguing against his master, should be got rid of without the least delay.

अस्तब्धमक्लीबमदीर्घसूत्रं सानुक्रोशं श्लक्ष्णमहार्यमन्यैः ।

अरोगजातीयमुदारवाक्यं दूतं वदन्त्यष्टगुणोपपन्नम् ॥ २५॥

Men of learning say that a servant should be endued with these eight qualities, viz., absence of pride, ability, absence of

procrastination, kindness, cleanliness, incorruptibility, birth in a family free from the taint of disease, and weightiness of speech.

न विश्वासाज्जातु परस्य गेहं गच्छेन्नरश्चेतयानो विकाले ।

न चत्वरे निशि तिष्ठेन्निगूढो न राजन्यां योषितं प्रार्थयीत ॥ २६ ॥

No man should confidently enter an enemy's house after dusk even with notice. One should not at night lurk in the yard of another's premises, nor should one seek to enjoy a woman to whom the king himself might make love.

न निह्ववं सत्रगतस्य गच्छेत्संसृष्टमन्त्रस्य कुसङ्गतस्य ।

न च ब्रूयान्नाश्वसामि त्वयीति स कारणं व्यपदेशं तु कुर्यात्॥ २७

Never set thyself against the decision to which a person hath arrived who keepeth low company and who is in the habit of consulting all he meeteth. Never tell him,--I

do not believe thee,-but assigning some reason send him away on a pretext.

घृणी राजा पुंश्चली राजभृत्यः पुत्रो भ्राता विधवा बालपुत्रा ।
सेनाजीवी चोद्धृतभक्त एव व्यवहारे वै वर्जनीयाः स्युरेते॥२८॥

A king who is exceedingly merciful, a woman of lewd character, the servant of a king, a son, a brother, a widow having an infant son one serving in the army, and one that hath suffered great losses, should never be engaged in pecuniary transactions of lending or borrowing.

गुणा दश स्नानशीलं भजन्ते बलं रूपं स्वरवर्णप्रशुद्धिः ।
स्पर्शश्च गन्धश्च विशुद्धता च श्रीः सौकुमार्यं प्रवराश्च नार्यः॥२९

He that performeth ablutions winneth these ten, viz., strength, beauty, a clear voice, capacity to utter all the alphabetical sounds, delicacy of touch, fineness of scent,

cleanliness, gracefulness, delicacy of limbs, and beautiful women.

गुणाश्च षण्मितभुक्तं भजन्ते आरोग्यमायुश्च सुखं बलं च ।

अनाविलं चास्य भवेदपत्यं न चैनमाद्यून इति क्षिपन्ति ॥ ३०॥

He that eateth sparingly winneth these six, viz., health, long life, and ease; his progeny also becometh healthy, and nobody reproacheth him for gluttony.

अकर्मशीलं च महाशनं च लोकद्विष्टं बहुमायं नृशंसम् ।

अदेशकालज्ञमनिष्टवेषम् एतान्गृहे न प्रतिवासयीत ॥ ३१॥

One should not give shelter to these in his house, viz., one that always acteth improperly, one that eateth too much, one that is hated by all, one that is exceedingly deceitful, one that is cruel, one that is ignorant of the proprieties of time and place, and one that dresseth indecently.

कदर्यमाक्रोशकमश्रुतं च वराकसम्भूतममान्यमानिनम् ।

निष्ठूरिणं कृतवैरं कृतघ्नम् एतान्भृतार्तोऽपि न जातु याचेत्॥ ३२॥

A person, however distressed, should never solicit a miser for alms, or one that speaketh ill of others, or one that is unacquainted with the shastras, or a dweller in the woods, or one that is cunning, or one that doth not regard persons worthy of regard, or one that is cruel, or one that habitually quarrels with others, or one that is ungrateful.

सङ्क्लिष्टकर्माणमतिप्रवादं नित्यानृतं चादृढ भक्तिकं च ।

विकृष्टरागं बहुमानिनं चाप्येतान्न सेवेत नराधमान्षट् ॥ ३३॥

A person should never wait upon these six worst of men, viz., one that is a foe, one that always errs, one that is wedded to falsehood, one that is wanting in devotion to the gods, one that is without affection, and one that always regards himself competent to do everything.

सहायबन्धना ह्यर्थाः सहायाश्चार्थबन्धनाः ।

अन्योन्यबन्धनावेतौ विनान्योन्यं न सिध्यतः ॥ ३४॥

One's purposes depend (for their success) on means; and means are dependent, again, on the nature of the purposes (sought to be accomplished by them).

उत्पाद्य पुत्राननृणांश्च कृत्वा वृत्तिं च तेभ्योऽनुविधाय कां चित् ।

स्थाने कुमारीः प्रतिपाद्य सर्वा अरण्यसंस्थो मुनिवद्बुभूषेत्॥ ३५॥

They are intimately connected with each other, so that success depends on both. Begetting sons and rendering them independent by making some provision for them, and bestowing maiden daughters on eligible persons, one should retire to the woods, and desire to live as a Muni.

हितं यत्सर्वभूतानामात्मनश्च सुखावहम् ।

तत्कुर्यादीश्वरो ह्येतन्मूलं धर्मार्थसिद्धये ॥ ३६॥

One should, for obtaining the favours of the Supreme Being, do that which is for the good of all creatures as also for his own happiness, for it is this which is the root of the successful of all one's objects.

बुद्धिः प्रभावस्तेजश्च सत्त्वमुत्थानमेव च ।

व्यवसायश्च यस्य स्यात्तस्यावृत्ति भयं कुतः ॥ ३७॥

What anxiety hath he for a livelihood that hath intelligence, energy, prowess, strength, alacrity and perseverance?

पश्य दोषान्पाण्डवैर्विग्रहे त्वं यत्र व्यथेरन्नपि देवाः स शक्राः ।

पुत्रैर्वैरं नित्यमुद्विग्नवासो यशः प्रणाशो द्विषतां च हर्षः ॥ ३८॥

'Behold the evils of a rupture with the Pandavas which would sadden the very gods with Sakra. These are, first, enmity

between them that are all thy sons; secondly, a life of continued anxiety; thirdly, the loss of the fair fame of the Kurus; and lastly, the joy of those that are thy enemies.

भीष्मस्य कोपस्तव चेन्द्रकल्प द्रोणस्य राज्ञश्च युधिष्ठिरस्य।

उत्सादयेल्लोकमिमं प्रवृद्धः श्वेतो ग्रहस्तिर्यगिवापतन्खे ॥ ३९॥

The wrath of Bhishma, O thou of the splendour of Indra, of Drona, and the king Yudhishthira, will consume the whole world, like a comet of large proportions falling transversely on the earth.

तव पुत्रशतं चैव कर्णः पञ्च च पाण्डवाः ।

पृथिवीमनुशासेयुरखिलां सागराम्बराम् ॥ ४०॥

Thy hundred sons and Karna and the sons of Pandu can together rule the vast earth with the belt of the seas.

धार्तराष्ट्रा वनं राजन्व्याघ्राः पाण्डुसुता मताः ।

मा वनं छिन्धि स व्याघ्रं मा व्याघ्रान्नीनशो वनात् ॥ ४१ ॥

O king, the Dhartarashtras constitute a forest of which the Pandavas are, I think, tigers. O, do not cut down that forest with its tigers! O, let not the tigers be driven from that forest!

न स्याद्वनमृते व्याघ्रान्व्याघ्रा न स्युर्ऋते वनम् ।

वनं हि रक्ष्यते व्याघ्रैर्व्याघ्रान्रक्षति काननम् ॥ ४२ ॥

There can be no forest without tigers, and no tigers without a forest. The forest shelters the tigers and tigers guard the forest!'

न तथेच्छन्त्यकल्याणाः परेषां वेदितुं गुणान् ।

यथैषां ज्ञातुमिच्छन्ति नैर्गुण्यं पापचेतसः ॥ ४३ ॥

They that are sinful never seek so much to ascertain the good qualities of others as to ascertain their faults.

अर्थसिद्धिं परामिच्छन्धर्ममेवादितश् चरेत् ।

न हि धर्मादपैत्यर्थः स्वर्गलोकादिवामृतम् ॥ ४४॥

He that desires the highest success in all matters connected with worldly profit, should from the very beginning practise virtue, for true profit is never separated from heaven.

यस्यात्मा विरतः पापात्कल्याणे च निवेशितः ।

तेन सर्वमिदं बुद्धं प्रकृतिर्विकृतिश्च या ॥ ४५॥

He whose soul hath been dissociated from sin and firmly fixed on virtue, hath understood all things in their natural and adventitious states.

यो धर्ममर्थं कामं च यथाकालं निषेवते ।

धर्मार्थकामसंयोगं योऽमुत्रेह च विन्दति ॥ ४६ ॥

He that followeth virtue, profit, and desire, in proper seasons, obtaineth, both here and hereafter, a combination of all three.

संनियच्छति यो वेगमुत्थितं क्रोधहर्षयोः ।

स श्रियो भाजनं राजन्यश्चापत्सु न मुह्यति ॥ ४७॥

He that restraineth the force of both anger and joy, and never, O king, loseth his senses under calamities, winneth prosperity.

बलं पञ्च विधं नित्यं पुरुषाणां निबोध मे ।

यत्तु बाहुबलं नाम कनिष्ठं बलमुच्यते ॥ ४८॥

अमात्यलाभो भद्रं ते द्वितीयं बलमुच्यते ।

धनलाभस्तृतीयं तु बलमाहुर्जिगीषवः ॥ ४९॥

यत्त्वस्य सहजं राजन्पितृपैतामहं बलम् ।

अभिजात बलं नाम तच्चतुर्थं बलं स्मृतम् ॥ ५०॥

येन त्वेतानि सर्वाणि सङ्गृहीतानि भारत ।

यद्बलानां बलं श्रेष्ठं तत्प्रज्ञा बलमुच्यते ॥ ५१॥

Listen to me, O king. Men are said to have five different kinds of strength, Of these, the strength of arms is regarded to be of the most inferior kind. Blessed be thou, the acquisition of good counsellors is regarded as the second kind of strength. The wise have said that the acquisition of wealth is the third kind of strength. The strength of birth, O king, which one naturally acquireth from one's sires and grandsires, is regarded as the fourth kind of strength. That, however, O Bharata, by which all these are won, and which is the foremost of all kinds of strength, is called the strength of the intellect.

महते योऽपकाराय नरस्य प्रभवेन्नरः ।

तेन वैरं समासज्य दूरस्थोऽस्मीति नाश्वसेत् ॥ ५२॥

Having provoked the hostility of a person who is capable of inflicting great injury on a fellow creature, one should not gather

assurance from the thought that one liveth at a distance from the other.

स्त्रीषु राजसु सर्पेषु स्वाध्याये शत्रुसेविषु ।

भोगे चायुषि विश्वासं कः प्राज्ञः कर्तुमर्हति ॥ ५३॥

Who that is wise that can place his trust on women, kings, serpents, his own master, enemies, enjoyments, and period of life?

प्रज्ञा शरेणाभिहतस्य जन्तोश्चिकित्सकाः सन्ति न चौषधानि ।

न होममन्त्रा न च मङ्गलानि नाथर्वणा नाप्यगदाः सुसिद्धाः॥५४

There are no physicians nor medicines for one that hath been struck by the arrow of wisdom. In the case of such a person neither the mantras of homa, nor auspicious ceremonies, nor the mantras of the Atharva Veda, nor any of the antidotes of poison, are of any efficacy.

सर्पश्चाग्निश्च सिंहश्च कुलपुत्रश्च भारत ।

नावज्ञेया मनुष्येण सर्वे ते ह्यतितेजसः ॥ ५५॥

Serpents, fire, lions, and consanguineous relatives,--none of these, O Bharata, should be disregarded by a man; all of these are possessed of great power.

अग्निस्तेजो महल्लोके गूढस्तिष्ठति दारुषु ।

न चोपयुङ्क्ते तद्दारु यावन्नो दीप्यते परैः ॥ ५६॥

Fire is a thing of great energy in this world. It lurketh in wood and never consumeth it till it is ignited by others.

स एव खलु दारुभ्यो यदा निर्मथ्य दीप्यते ।

तदा तच्च वनं चान्यन्निर्दहत्याशु तेजसा ॥ ५७॥

That very fire, when brought out by friction, consumeth by its energy not only the wood

in which it lurketh, but also an entire forest and many other things.

एवमेव कुले जाताः पावकोपम तेजसः ।

क्षमावन्तो निराकाराः काष्ठेऽग्निरिव शेरते ॥ ५८॥

Men of high lineage are just like fire in energy. Endued with forgiveness, they betray no outward symptoms of wrath and are quiet like fire in wood.

लता धर्मा त्वं सपुत्रः शालाः पाण्डुसुता मताः ।

न लता वर्धते जातु महाद्रुममनाश्रिता ॥ ५९॥

Thou, O king, with thy sons art possessed of the virtue of creepers, and the sons of Pandu are regarded as Sala trees. A creeper never groweth unless there is a large tree to twine round.

वनं राजंस्त्वं सपुत्रोऽम्बिकेय सिंहान्वने पाण्डवांस्तात विद्धि ।

सिंहैर्विहीनं हि वनं विनश्येत्सिंहा विनश्येयुर्ऋते वनेन ॥ ६०॥

O king, O son of Ambika, thy son is as a forest. O sire, know that the Pandavas are the lions of that forest. Without its lions the forest is doomed to destruction, and lions also are doomed to destruction without the forest (to shelter them).'"

॥ इति श्रीमहाभारते उद्योगपर्वणि प्रजागरपर्वणि

विदुरवाक्ये सप्तत्रिंशोऽध्यायः ॥ ३७॥

अध्यायः ३८

विदुर उवाच ।

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।

प्रत्युत्थानाभिवादाभ्यां पुनस्तान्पतिपद्यते ॥ १॥

"Vidura said, 'The heart of a young man, when an aged and venerable person cometh to his house (as a guest), soareth aloft. By advancing forward and saluting him, he getteth it back.

पीठं दत्त्वा साधवेऽभ्यागताय आनीयापः परिनिर्णिज्य पादौ ।

सुखं पृष्ट्वा प्रतिवेद्यात्म संस्थं ततो दद्यादन्नमवेक्ष्य धीरः ॥ २॥

He that is self-controlled, first offering a seat, and bringing water and causing his guest's feet to be washed and making the usual enquiries of welcome, should then speak of his own affairs, and taking everything into consideration, offer him food.

यस्योदकं मधुपर्कं च गां च न मन्त्रवित्प्रतिगृह्णाति गेहे ।

लोभाद्भयादर्थकार्पण्यतो वा तस्यानर्थं जीवितमाहुरार्याः ॥ ३॥

The wise have said that man liveth in vain in whose dwelling a Brahmana conversant with mantras doth not accept water, honey and curds, and kine from fear of being unable to appropriate them, or from miserliness and unwillingness with which the gifts are made.

चिकित्सकः शल्यकर्तावकीर्णी स्तेनः क्रूरो मद्यपो भ्रूणहा च ।

सेनाजीवी श्रुतिविक्रायकश्च भृशं प्रियोऽप्यतिथिर्नोदकार्हः॥४

A physician, a maker of arrows, even one that hath given up the vow of Brahmacharya before it is complete, a thief, a crooked-minded man, a Brahmana that drinks, one that causeth miscarriage, one that liveth by serving in the army, and one that selleth the Vedas, when arrived as a guest, however undeserving he may be the offer of water

should be regarded (by a householder) as exceedingly dear.

अविक्रेयं लवणं पक्वमन्नं दधि क्षीरं मधु तैलं घृतं च ।

तिलामांसं मूलफलानि शाकं रक्तं वासः सर्वगन्धा गुडश्च॥५

A Brahmana should never be a seller of salt, of cooked food, curds, milk, honey, oil, clarified butter, sesame, meat, fruits, roots, potherbs, dyed clothes, all kinds of perfumery, and treacle.

अरोषणो यः समलोष्टकाञ्चनः प्रहीणशोको गतसन्धिविग्रहः ।

निन्दाप्रशंसोपरतः प्रियाप्रिये चरन्नुदासीनवदेष भिक्षुकः ॥ ६ ॥

He that never giveth way to anger, he that is above grief, he that is no longer in need of friendship and quarrels, he that disregardeth both praise and blame, and he that standeth aloof from both what is agreeable and disagreeable, like one perfectly withdrawn

from the world, is a real Yogin of the Bhikshu order.

नीवार मूलेङ्गुद शाकवृत्तिः सुसंयतात्माग्निकार्येष्वचोद्यः ।

वने वसन्नतिथिष्वप्रमत्तो धुरन्धरः पुण्यकृदेष तापसः ॥ ७॥

That virtuous ascetic who liveth on rice growing wild, or roots, or potherbs, who hath his soul under control, who carefully keepeth his fire for worship, and dwelling in the woods is always regardful of guests, is indeed, the foremost of his brotherhood.

अपकृत्वा बुद्धिमतो दूरस्थोऽस्मीति नाश्वसेत् ।

दीर्घौ बुद्धिमतो बाहू याभ्यां हिंसति हिंसितः ॥ ८॥

Having wronged an intelligent person, one should never gather assurance from the fact that one liveth at a distance from the person wronged. Long are the arms which intelligent persons have, by which they can return wrongs for wrongs done to them.

न विश्वसेदविश्वस्ते विश्वस्ते नातिविश्वसेत् ।

विश्वासाद्भयमुत्पन्नं मूलान्यपि निकृन्तति ॥ ९॥

One should never put trust on him who should not be trusted, nor put too much trust on him who should be trusted, for the danger that ariseth from one's having reposed trust on another cutteth off one's very roots.

अनीर्ष्युर्गुप्तदारः स्यात्संविभागी प्रियंवदः ।

श्लक्ष्णो मधुरवाक्स्त्रीणां न चासां वशगो भवेत् ॥ १०॥

One should renounce envy, protect one's wives, give to others what is their due, and be agreeable in speech. One should be sweet-tongued and pleasant in his address as regards one's wives, but should never be their slave.

पूजनीया महाभागाः पुण्याश्च गृहदीप्तयः ।

स्त्रियः श्रियो गृहस्योक्तास्तस्माद्रक्ष्या विशेषतः ॥ ११॥

It hath been said that wives that are highly blessed and virtuous, worthy of worship and the ornaments of their homes, are really embodiments of domestic prosperity. They should, therefore, be protected particularly.

पितुरन्तःपुरं दद्यान्मातुर्दद्यान्महानसम् ।

गोषु चात्मसमं दद्यात्स्वयमेव कृषिं व्रजेत् ।

भृत्यैर्वणिज्याचारं च पुत्रैः सेवेत ब्राह्मणान् ॥ १२॥

One should devolve the looking over of his inner apartments on his father; of the kitchen, on his mother; of the kine, on somebody he looks upon as his own self, but as regards agriculture, one should look over it himself. One should look after guests of the trader-caste through his servants, and those of the Brahmana caste through his sons.

अद्भ्योऽग्निर्ब्रह्मतः क्षत्रमश्मनो लोहमुत्थितम् ।

तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति ॥ १३॥

Fire hath its origin in water; Kshatriyas in Brahmanas; and iron in stone. The energy of those (i.e., fire, Kshatriyas, and iron) can affect all things but is neutralised as soon as the things come in contact with their progenitors.

नित्यं सन्तः कुले जाताः पावकोपम तेजसः ।

क्षमावन्तो निराकाराः काष्ठेऽग्निरिव शेरते ॥ १४॥

Fire lieth concealed in wood without showing itself externally. Good and forgiving men born of high families and endued with fiery energy, do not betray any outward symptoms of what is within them.

यस्य मन्त्रं न जानन्ति बाह्याश्चाभ्यन्तराश्च ये ।

स राजा सर्वतश्चक्षुश्चिरमैश्वर्यमश्नुते ॥ १५॥

That king whose counsels cannot be known by either outsiders or those about him, but who knoweth the counsels of others through his spies, enjoyeth his prosperity long.

करिष्यन्न प्रभाषेत कृतान्येव च दर्शयेत् ।

धर्मकामार्थ कार्याणि तथा मन्त्रो न भिद्यते ॥ १६॥

One should never speak of what one intends to do. Let anything thou doest in respect of virtue, profit, and desire, be not known till it is done. Let counsels be not divulged.

गिरिपृष्ठमुपारुह्य प्रासादं वा रहोगतः ।

अरण्ये निःशलाके वा तत्र मन्त्रो विधीयते ॥ १७॥

Ascending on the mountain-top or on the terrace of a palace, or proceeding to a wilderness devoid of trees and plants, one should, in secrecy, mature his counsels.

नासुहृत्परमं मन्त्रं भारतार्हति वेदितुम् ।

अपण्डितो वापि सुहृत्पण्डितो वाप्यनात्मवान् ।

अमात्ये ह्यर्थलिप्सा च मन्त्ररक्षणमेव च ॥ १८॥

O Bharata, neither a friend who is without learning, nor a learned friend who hath no control over his senses, deserveth to be a repository of state secrets. O king, never make one thy minister without examining him well, for a king's finances and the keeping of his counsels both depend on his minister.

कृतानि सर्वकार्याणि यस्य वा पार्षदा विदुः ।

गूढमन्त्रस्य नृपतेस्तस्य सिद्धिरसंशयम् ॥ १९॥

That king is the foremost of rulers, whose ministers know his acts in respect of virtue, profit and desire, only after they are done. The king whose counsels are kept close, without doubt, commandeth success.

अप्रशस्तानि कर्माणि यो मोहादनुतिष्ठति ।

स तेषां विपरिभ्रंशे भ्रश्यते जीवितादपि ॥ २०॥

He, that from ignorance committeth acts that are censurable, loseth his very life in consequence of the untoward results of those acts.

कर्मणां तु प्रशस्तानामनुष्ठानं सुखावहम् ।

तेषामेवाननुष्ठानं पश्चात्तापकरं महत् ॥ २१॥

The doing of acts that are praise-worthy is always attended with ease. Omission to do such acts leadeth to repentance.

स्थानवृद्धक्षयज्ञस्य षाड्गुण्यविदितात्मनः ।

अनवज्ञातशीलस्य स्वाधीना पृथिवी नृप ॥ २२॥

O king, he that hath an eye upon increase, decrease, and surplus, he that is conversant with the six means and knoweth also his

own self, he whose conduct is always applauded, bringeth the whole earth under subjection to himself.

अमोघक्रोधहर्षस्य स्वयं कृत्यान्ववेक्षिणः ।

आत्मप्रत्ययकोशस्य वसुधेयं वसुन्धरा ॥ २३॥

He whose anger and joy are productive of consequences, he who looketh over personally what should be done, he who hath his treasury under his own control, bringeth the whole earth under subjection to himself.

नाममात्रेण तुष्येत छत्रेण च महीपतिः ।

भृत्येभ्यो विसृजेदर्थान्नैकः सर्वहरो भवेत् ॥ २४॥

The king should be content with the name he wins and the umbrella that is held over his head. He should divide the wealth of the kingdom among these that serve him. Alone he should not appropriate everything.

ब्राह्मणो ब्राह्मणं वेद भर्ता वेद स्त्रियं तथा ।

अमात्यं नृपतिर्वेद राजा राजानमेव च ॥ २५॥

A Brahmana knoweth a Brahmana, the husband understandeth the wife, the king knoweth the minister, and monarchs know monarchs.

न शत्रुरङ्कमापन्नो मोक्तव्यो वध्यतां गतः ।

अहताद्धि भयं तस्माज्जायते नचिरादिव ॥ २६॥

A foe that deserveth death, when brought under subjection should never be set free. If one be weak one should pay court to one's foe that is stronger, even if the latter deserves death; but one should kill that foe as soon as one commandeth sufficient strength, for, if not killed, dangers soon arise from him.

दैवतेषु च यत्नेन राजसु ब्राह्मणेषु च ।

नियन्तव्यः सदा क्रोधो वृद्धबालातुरेषु च ॥ २७॥

One should, with an effort, control his wrath against the gods, kings, Brahmanas, old men, children, and those that are helpless.

निरर्थं कलहं प्राज्ञो वर्जयेन्मूढ सेवितम् ।

कीर्तिं च लभते लोके न चानर्थेन युज्यते ॥ २८॥

He that is wise should avoid unprofitable quarrels such as fools only engage in. By this one winneth great fame in this world and avoideth misery and unhappiness.

प्रसादो निष्फलो यस्य क्रोधश्चापि निरर्थकः ।

न तं भर्तारमिच्छन्ति षण्ढं पतिमिव स्त्रियः ॥ २९॥

People never desire him for a master whose grace is fruitless and whose wrath goest for nothing, like women never desiring him for a husband who is a eunuch.

न बुद्धिर्धनलाभाय न जाड्यमसमृद्धये ।

लोकपर्यायवृत्तान्तं प्राज्ञो जानाति नेतरः ॥ ३० ॥

Intelligence doth not exist for the acquisition of wealth, nor is idleness the cause of adversity; the man of wisdom only knoweth, and not others, the cause of the diversities of condition in this world.

विद्याशीलवयोवृद्धान्बुद्धिवृद्धांश्च भारत ।

धनाभिजनवृद्धांश्च नित्यं मूढोऽवमन्यते ॥ ३१ ॥

The fool, O Bharata, always disregardeth those that are elderly in years, and eminent in conduct and knowledge, in intelligence, wealth, and lineage.

अनार्यवृत्तमप्राज्ञमसूयकमधार्मिकम् ।

अनर्थाः क्षिप्रमायान्ति वाग्दुष्टं क्रोधनं तथा ॥ ३२ ॥

Calamities soon come upon them that are of wicked disposition, devoid of wisdom,

envious, or sinful, foul-tongued, and wrathful.

अविसंवादनं दानं समयस्याव्यतिक्रमः ।

आवर्तयन्ति भूतानि सम्यक्प्रणिहिता च वाक् ॥ ३३॥

Absence of deceitfulness, gift, observance of the established rules of intercourse, and speech well-controlled, bring all creatures under subjection.

अविसंवादको दक्षः कृतज्ञो मतिमानृजुः ।

अपि सङ्क्षीण कोशोऽपि लभते परिवारणम् ॥ ३४॥

He that is without deceitfulness, he that is active, grateful, intelligent, and guileless, even if his treasury be empty, obtaineth friends, counsellors, and servants.

धृतिः शमो दमः शौचं कारुण्यं वागनिष्ठुरा ।

मित्राणां चानभिद्रोहः सतैताः समिधः श्रियः ॥ ३५॥

Intelligence, tranquillity of mind, self-control, purity, absence of harsh speech and unwillingness to do anything disagreeable to friends,--these seven are regarded as the fuel of prosperity's flame.

असंविभागी दुष्टात्मा कृतघ्नो निरपत्रपः ।

तादृङ्नराधमो लोके वर्जनीयो नराधिप ॥ ३६॥

The wretch who doth not give to others their due, who is of wicked soul, who is ungrateful, and shameless, should, O king, be avoided.

न स रात्रौ सुखं शेते ससर्प इव वेश्मनि ।

यः कोपयति निर्दोषं स दोषोऽभ्यन्तरं जनम् ॥ ३७॥

The guilty person who provoketh another about him that is innocent, cannot sleep peacefully at night, like a person passing the night with a snake in the same room.

येषु दुष्टेषु दोषः स्याद्योगक्षेमस्य भारत ।

सदा प्रसादनं तेषां देवतानामिवाचरेत् ॥ ३८॥

They, O Bharata, who upon being angry endanger one's possessions and means of acquisition, should always be propitiated like the very gods.

येऽर्थाः स्त्रीषु समासक्ताः प्रथमोत्पतितेषु च ।

ये चानार्य समासक्ताः सर्वे ते संशयं गताः ॥ ३९॥

Those objects that depend upon women, careless persons, men that have fallen away from the duties of their caste, and those that are wicked in disposition, are doubtful of success.

यत्र स्त्री यत्र कितवो यत्र बालोऽनुशास्ति च ।

मज्जन्ति तेऽवशा देशा नद्यामश्मप्लवा इव ॥ ४०॥

They sink helplessly. O king, like a raft made of stone, who have a woman, a deceitful person, or a child, for their guide.

प्रयोजनेषु ये सक्ता न विशेषेषु भारत ।

तानहं पण्डितान्मन्ये विशेषा हि प्रसङ्गिनः ॥ ४१॥

They that are competent in the general principles of work, though not in particular kinds of work are regarded by men as learned and wise for particular kinds of work, are subsidiary.

यं प्रशंसन्ति कितवा यं प्रशंसन्ति चारणाः ।

यं प्रशंसन्ति बन्धक्यो न स जीवति मानवः ॥ ४२॥

That man who is highly spoken of by swindlers, mimes and women of ill fame, is more dead than alive.

हित्वा तान्परमेष्वासान्पाण्डवानमितौजसः ।

आहितं भारतैश्वर्यं त्वया दुर्योधने महत् ॥ ४३॥

तं द्रक्ष्यसि परिभ्रष्टं तस्मात्त्वं नचिरादिव ।

ऐश्वर्यमदसंमूढं बलिं लोकत्रयादिव ॥ ४४॥

Forsaking these mighty bowmen of immeasurable energy, viz., the son of Pandu, thou hast, O Bharata, devolved on Duryodhana, the cares of a mighty empire. Thou shalt, therefore, soon see that swelling affluence fall off, like Vali fallen off from the three worlds.'"

॥ इति श्रीमहाभारते उद्योगपर्वणि प्रजागरपर्वणि

विदुरवाक्ये अष्टत्रिंशोऽध्यायः॥

अध्यायः ३९

धृतराष्ट्र उवाच ।

अनीश्वरोऽयं पुरुषो भवाभवे सूत्रप्रोता दारुमयीव योषा ।

धात्रा हि दिष्टस्य वशो किलायं तस्माद्वद त्वं श्रवणे घृतोऽहम्॥ १

"Dhritarashtra said, 'Man is not the disposer of either his prosperity or adversity. He is like a wooden doll moved by strings. Indeed, the Creator hath made man subject to Destiny. Go on telling me, I am attentive to what thou sayest.'

विदुर उवाच ।

अप्राप्तकालं वचनं बृहस्पतिरपि ब्रुवन् ।

लभते बुद्ध्यवज्ञानमवमानं च भारत ॥ २॥

"Vidura said, 'O Bharata, by speaking words out of season even Vrihaspati himself incurreth reproach and the charge of ignorance.

प्रियो भवति दानेन प्रियवादेन चापरः ।

मन्त्रं मूलबलेनान्यो यः प्रियः प्रिय एव सः ॥ ३॥

One becometh agreeable by gift, another by sweet words, a third by the force of incantation and drugs. He, however, that is naturally agreeable, always remaineth so.

द्वेष्यो न साधुर्भवति न मेधावी न पण्डितः ।

प्रिये शुभानि कर्माणि द्वेष्ये पापानि भारत ॥ ४॥

He that is hated by another is never regarded by that other as honest or intelligent or wise. One attributeth everything good to him one loveth; and everything evil to him one hateth.

न स क्षयो महाराज यः क्षयो वृद्धिमावहेत् ।

क्षयः स त्विह मन्तव्यो यं लब्ध्वा बहु नाशयेत् ॥ ५॥

O king, as soon as Duryodhana was born I told thee,--thou shouldst abandon this one son, for by abandoning him thou wouldst secure the prosperity of thy hundred sons,--and by keeping him, destruction would overtake thy hundred sons, that gain should never be regarded highly which leadeth to loss. On the other hand, that loss even should be regarded highly which would bring on gain. That is no loss, O king, which bringeth on gain. That, however, should be reckoned as loss which is certain to bring about greater losses still.

समृद्धा गुणतः केचिद्भवन्ति धनतोऽपरे ।

धनवृद्धान्गुणैर्हीनान्धृतराष्ट्र विवर्जयेत् ॥ ६ ॥

Some become eminent in consequence of good qualities; others become so in consequence of wealth. Avoid them, O Dhritarashtra, that are eminent in wealth but destitute of good qualities!'

धृतराष्ट्र उवाच ।

सर्वं त्वमायती युक्तं भाषसे प्राज्ञसंमतम् ।

न चोत्सहे सुतं त्यक्तुं यतो धर्मस्ततो जयः ॥ ७॥

"Dhritarashtra said, 'All that you sayest is approved by the wise and is for my future good. I dare not, however, abandon my son. It is well-known that where there is righteousness there is victory.'

विदुर उवाच ।

स्वभावगुणसम्पन्नो न जातु विनयान्वितः ।

सुसूक्ष्ममपि भूतानामुपमर्दं प्रयोक्ष्यते ॥ ८॥

"Vidura said, 'He that is graced with every virtue and is endued with humility, is never indifferent to even the minutest sufferings of living creatures.

परापवाद निरताः परदुःखोदयेषु च ।

परस्परविरोधे च यतन्ते सततोत्थिताः ॥ ९॥

They, however, that are ever employed in speaking ill of others, always strive with activity quarrelling with one another and in all matters, calculated to give pain to others.

सदोषं दर्शनं येषां संवासे सुमहद्भयम् ।

अर्थादाने महान्दोषः प्रदाने च महद्भयम् ॥ १०॥

There is sin in accepting gifts from, and danger in making gifts to them, whose very sight is inauspicious and whose companionship is fraught with danger.

ये पापा इति विख्याताः संवासे परिगर्हिताः ।

युक्ताश्चान्यैर्महादोषैर्ये नरास्तान्विवर्जयेत् ॥ ११॥

They that are quarrelsome, covetous, shameless, deceitful, are known unrighteous, and their companionship should always be

avoided. One should also avoid those men that are endued with similar faults of a grave nature.

निवर्तमाने सौहार्दे प्रीतिर्नीचे प्रणश्यति ।

या चैव फलनिर्वृत्तिः सौहृदे चैव यत्सुखम् ॥ १२॥

When the occasion that caused the friendship is over, the friendship of those that are low, the beneficial result of that connection, and the happiness also derivable from it, all come to an end.

यतते चापवादाय यत्नमारभते क्षये ।

अल्पेऽप्यपकृते मोहान्न शान्तिमुपगच्छति ॥ १३॥

They then strive to speak ill of their (late) friend and endeavour to inflict loss on him, and if the loss they sustain be even very small, for all that they, from want of self-control, fail to enjoy peace.

तादृशैः सङ्गतं नीचैर्नृशंसैरकृतात्मभिः ।

निशाम्य निपुणं बुद्ध्या विद्वान्दूराद्विवर्जयेत् ॥ १४॥

He that is learned, examining everything carefully and reflecting well, should, from a distance, avoid the friendship of vile and wicked-minded persons such as these.

यो ज्ञातिमनुगृह्णाति दरिद्रं दीनमातुरम् ।

सपुत्रपशुभिर्वृद्धिं यशश्चाव्ययमश्नुते ॥ १५॥

He that helpeth his poor and wretched and helpless relatives, obtain children and animals and enjoyeth prosperity that knoweth no end.

ज्ञातयो वर्धनीयास्तैर्य इच्छन्त्यात्मनः शुभम् ।

कुलवृद्धिं च राजेन्द्र तस्मात्साधु समाचर ॥ १६॥

They that desire their own benefit should always succour their relatives. By every

means, therefore, O king, do thou seek the growth of thy race.

श्रेयसा योक्ष्यसे राजन्कुर्वाणो ज्ञातिसत्क्रियाम् ।

विगुणा ह्यपि संरक्ष्या ज्ञातयो भरतर्षभ ॥ १७॥

Prosperity will be thine, O Monarch, if thou behavest well towards all thy relatives. Even relatives that are destitute of good qualities should be protected.

किं पुनर्गुणवन्तस्ते त्वत्प्रसादाभिकाङ्क्षिणः ।

प्रसादं कुरु दीनानां पाण्डवानां विशां पते ॥ १८॥

दीयन्तां ग्रामकाः के चित्तेषां वृत्त्यर्थमीश्वर ।

एवं लोके यशःप्राप्तो भविष्यत्सि नराधिप ॥ १९॥

O bull of the Bharata race, how much more, therefore, should they be protected that are endued with every virtue and are humbly expectant of thy favours? Favour thou the heroic sons of Pandu, O monarch, and let a

few villages be assigned to them for their maintenance. By acting thus, O king, fame will be thine in this world.

वृद्धेन हि त्वया कार्यं पुत्राणां तात रक्षणम् ।

मया चापि हितं वाच्यं विद्धि मां त्वद्धितैषिणम् ॥ २० ॥

Thou art old; thou shouldst, therefore, control thy sons. I should say what is for thy good. Know me as one that wishes well to thee.

ज्ञातिभिर्विग्रहस्तात न कर्तव्यो भवार्थिना ।

सुखानि सह भोज्यानि ज्ञातिभिर्भरतर्षभ ॥ २१ ॥

सम्भोजनं सङ्कथनं सम्प्रीतिश् च परस्परम् ।

ज्ञातिभिः सह कार्याणि न विरोधः कथंचन ॥ २२ ॥

He that desireth his own good should never quarrel, O sire, with his relatives. O bull of the Bharata race, happiness should ever be enjoyed with one's relatives, and not without

them, to eat with one another, to talk with one another, and to love one another, are what relatives should always do. They should never quarrel.

ज्ञातयस्तारयन्तीह ज्ञातयो मज्जयन्ति च ।

सुवृत्तास्तारयन्तीह दुर्वृत्ता मज्जयन्ति च ॥ २३॥

In this world it is the relatives that rescue, and the relatives that ruin (relatives). Those amongst them that are righteous rescue; while those that are unrighteous sink (their brethren).

सुवृत्तो भव राजेन्द्र पाण्डवान्प्रति मानद ।

अधर्षणीयः शत्रूणां तैर्वृतस्त्वं भविष्यसि ॥ २४॥

O king, be thou, O giver of honours, righteous in thy conduct towards the sons of Pandu. Surrounded by them, thou wouldst be unconquerable by thy foes.

श्रीमन्तं ज्ञातिमासाद्य यो ज्ञातिरवसीदति ।

दिग्धहस्तं मृग इव स एनस्तस्य विन्दति ॥ २५॥

If a relative shrinks in the presence of a prosperous relative, like a deer at sight of a hunter armed with arrows, then the prosperous relative hath to take upon himself all the sins of the other.

पश्चादपि नरश्रेष्ठ तव तापो भविष्यति ।

तान्वा हतान्सुतान्वापि श्रुत्वा तदनुचिन्तय ॥ २६॥

O best of men, repentance will be thine (for this thy inaction at present) when in future thou wilt hear of the death of either the Pandavas or thy sons.

येन खट्वां समारूढः परितप्येत कर्मणा ।

आदावेव न तत्कुर्यादध्रुवे जीविते सति ॥ २७॥

O, think of all this. When life itself is unstable, one should in the very beginning avoid that act in consequence of which one would have to indulge in regrets having entered the chamber of woe.

न कश्चिन्नापनयते पुमानन्यत्र भार्गवात् ।

शेषसम्प्रतिपत्तिस्तु बुद्धिमत्स्वेव तिष्ठति ॥ २८॥

True it is that a person other than Bhargava, the author of the science of morality is liable to commit actions that go against morality. It is seen, however, that a just notion of consequence is present in all persons of intelligence.

दुर्योधनेन यद्येतत्पापं तेषु पुरा कृतम् ।

त्वया तत्कुलवृद्धेन प्रत्यानेयं नरेश्वर ॥ २९॥

Thou art an aged scion of Kuru's race. If Duryodhana inflicted these wrongs on the

sons of Pandu, it is thy duty, O king of men, to undo them all.

तांस्त्वं पदे प्रतिष्ठाप्य लोके विगतकल्मषः ।

भविष्यसि नरश्रेष्ठ पूजनीयो मनीषिणाम् ॥ ३० ॥

Re-instating them in their position, thou wilt, in this world, be cleansed of all thy sins and be, O king of men, an object of worship with even those that have their souls under control.

सुव्याहृतानि धीराणां फलतः प्रविचिन्त्य यः ।

अध्यवस्यति कार्येषु चिरं यशसि तिष्ठति ॥ ३१ ॥

Reflecting on the well-spoken words of the wise according to their consequences, he that engageth in acts never loseth fame.

अवृत्तिं विनयो हन्ति हन्त्यनर्थं पराक्रमः ।

हन्ति नित्यं क्षमा क्रोधमाचारो हन्त्यलक्षणम् ॥ ३२ ॥

Humility removeth obloquy, ears, failure, prowess; forgiveness always conquereth anger; and auspicious rites destroy all indications of evil.

परिच्छदेन क्षत्रेण वेश्मना परिचर्यया ।

परीक्षेत कुलं राजन्भोजनाच्छादनेन च ॥ ३३॥

One's lineage, O king, is tested by his objects of enjoyment, place of birth, house, behaviour, food, and dress.

ययोश्चित्तेन वा चित्तं नैभृतं नैभृतेन वा ।

समेति प्रज्ञया प्रज्ञा तयोर्मैत्री न जीर्यते ॥ ३४॥

The friendship of those persons never cooleth, whose hearts, secret pursuits, and pleasures, and acquirements, accord in every respect.

दुर्बुद्धिमकृतप्रज्ञं छन्नं कूपं तृणैरिव ।

विवर्जयीत मेधावी तस्मिन्मैत्री प्रणश्यति ॥ ३५॥

He that is intelligent should avoid an ignorant person of wicked soul, like a pit whose mouth is covered with grass, for friendship with such a person can never last.

अवलिप्तेषु मूर्खेषु रौद्रसाहसिकेषु च ।

तथैवापेत धर्मेषु न मैत्रीमाचरेद्बुधः ॥ ३६ ॥

The man of wisdom should never contract friendship with those that are proud, ignorant, fierce, rash and fallen off from righteousness.

कृतज्ञं धार्मिकं सत्यमक्षुद्रं दृढभक्तिकम् ।

जितेन्द्रियं स्थितं स्थित्यां मित्रमत्यागि चेष्यते ॥ ३७॥

He that is grateful, virtuous, truthful, large-hearted, and devoted, and he that hath his senses under control, preserveth his dignity,

and never forsaketh a friend, should be desired for a friend.

इन्द्रियाणामनुत्सर्गो मृत्युना न विशिष्यते ।

अत्यर्थं पुनरुत्सर्गः सादयेद्दैवतान्यपि ॥ ३८॥

The withdrawal of the senses from their respective objects is equivalent to death itself. Their excessive indulgence again would ruin the very gods.

मार्दवं सर्वभूतानामनसूया क्षमा धृतिः ।

आयुष्याणि बुधाः प्राहुर्मित्राणां चाविमानना ॥ ३९॥

Humility, love of all creatures, forgiveness, and respect for friends,--these, the learned have said, lengthen life.

अपनीतं सुनीतेन योऽर्थं प्रत्यानिनीषते ।

मतिमास्थाय सुदृढां तदकापुरुष व्रतम् ॥ ४०॥

He who with a firm resolution striveth to accomplish by a virtuous policy purposes that have once been frustrated, is said to possess real manhood.

आयत्यां प्रतिकारज्ञस्तदात्वे दृढनिश्चयः ।

अतीते कार्यशेषज्ञो नरोऽर्थैर्न प्रहीयते ॥ ४१ ॥

That man attaineth all his objects, who is conversant with remedies to be applied in the future, who is firmly resolved in the present, and who could anticipate in the past how an act begun would end.

कर्मणा मनसा वाचा यदभीक्ष्णं निषेवते ।

तदेवापहरत्येनं तस्मात्कल्याणमाचरेत् ॥ ४२ ॥

That, which a man pursueth in word, deed, and thought, winneth him for its own; therefore, one should always seek that which is for his good.

मङ्गलालम्भनं योगः श्रुतमुत्थानमार्जवम् ।

भूतिमेतानि कुर्वन्ति सतां चाभीक्ष्ण दर्शनम् ॥ ४३॥

Effort after securing what is good, the properties of time, place, and means, acquaintance with the scriptures, activity, straightforwardness, and frequent meetings with those that are good,--these bring about prosperity.

अनिर्वेदः श्रियो मूलं दुःखनाशे सुखस्य च ।

महान्भवत्यनिर्विण्णः सुखं चात्यन्तमश्नुते ॥ ४४॥

Perseverance is the root of prosperity, of gain, and of what is beneficial. The man that pursueth an object with perseverance and without giving it up in vexation, is really great, and enjoyeth happiness that is unending.

नातः श्रीमत्तरं किंचिदन्यत्पथ्यतमं तथा ।

प्रभविष्णोर्यथा तात क्षमा सर्वत्र सर्वदा ॥ ४५॥

O sire, there is nothing more conducive of happiness and nothing more proper for a man of power and energy as foregiveness in every place and at all times.

क्षमेदशक्तः सर्वस्य शक्तिमान्धर्मकारणात् ।

अर्थानर्थौ समौ यस्य तस्य नित्यं क्षमा हिता ॥ ४६॥

He that is weak should forgive under all circumstances. He that is possessed of power should show forgiveness from motives of virtue; and he, to whom the success or failure of his objects is the same, is naturally forgiving.

यत्सुखं सेवमानोऽपि धर्मार्थाभ्यां न हीयते ।

कामं तदुपसेवेत न मूढ व्रतमाचरेत् ॥ ४७॥

That pleasure the pursuit of which doth not injure one's virtue and profit, should certainly be pursued to one's fill. One should not, however, act like a fool by giving free indulgence to his senses.

दुःखार्तेषु प्रमत्तेषु नास्तिकेष्वलसेषु च ।

न श्रीर्वसत्यदान्तेषु ये चोत्साह विवर्जिताः ॥ ४८॥

Prosperity never resides in one who suffers himself to be tortured by a grief, who is addicted to evil ways, who denies Godhead, who is idle, who hath not his senses under control, and who is divested of exertion.

आर्जवेन नरं युक्तमार्जवात्सव्यपत्रपम् ।

अशक्तिमन्तं मन्यन्तो धर्षयन्ति कुबुद्धयः ॥ ४९॥

The man that is humble, and who from humility is modest is regarded as weak and persecuted by persons of misdirected intelligence.

अत्यार्यमतिदातारमतिशूरमतिव्रतम् ।

प्रज्ञाभिमानिनं चैव श्रीर्भयान्नोपसर्पति ॥ ५० ॥

Prosperity never approacheth from fear the person that is excessively liberal, that giveth away without measure, that is possessed of extraordinary bravery, that practiseth the most rigid vows, and that is very proud of his wisdom. Prosperity doth not reside in one that is highly accomplished, nor in one that is without any accomplishment. She doth not desire a combination of all the virtues, nor is she pleased with the total absence of all virtues. Blind, like a mad cow, prosperity resides with some one who is not remarkable.

अग्निहोत्रफला वेदाः शीलवृत्तफलं श्रुतम् ।

रतिपुत्र फला दारा दत्तभुक्त फलं धनम् ॥ ५१ ॥

The fruits of the Vedas are ceremonies performed before the (homa) fire; the fruits of an acquaintance with the scriptures are goodness of disposition and conduct. The fruits of women are the pleasures of intercourse and offspring; and the fruits of wealth are enjoyment and charity.

अधर्मोपार्जितैरर्थैर्यः करोत्यौर्ध्वं देहिकम् ।

न स तस्य फलं प्रेत्य भुङ्क्तेऽर्थस्य दुरागमात् ॥ ५२॥

He that performeth acts tending to secure his prosperity in the other world with wealth acquired sinfully, never reapeth the fruits of these acts in the other world, in consequence of the sinfulness of the acquisitions (spent for the purpose).

कानार वनदुर्गेषु कृच्छ्रास्वापत्सु सम्भ्रमे ।

उद्यतेषु च शस्त्रेषु नास्ति शेषवतां भयम् ॥ ५३॥

In the midst of deserts, or deep woods, or inaccessible fastnesses, amid all kinds of dangers and alarms or in view of deadly weapons upraised for striking him, he that hath strength of mind entertaineth no fear.

उत्थानं संयमो दाक्ष्यमप्रमादो धृतिः स्मृतिः ।

समीक्ष्य च समारम्भो विद्धि मूलं भवस्य तत् ॥ ५४॥

Exertion, self-control, skill, carefulness, steadiness, memory, and commencement of acts after mature deliberation,-know that these are the roots of prosperity.

तपोबलं तापसानां ब्रह्म ब्रह्मविदां बलम् ।

हिंसा बलमसाधूनां क्षमागुणवतां बलम् ॥ ५५॥

Austerities constitute the strength of ascetics; the Vedas are the strength of those conversant with them; in envy lieth the strength of the wicked; and in forgiveness, the strength of the virtuous.

अष्टौ तान्यव्रतघ्नानि आपो मूलं फलं पयः ।

हविर्ब्राह्मण काम्या च गुरोर्वचनमौषधम् ॥ ५६ ॥

These eight, viz., water, roots, fruits, milk, clarified butter (what is done at) the desire of a Brahmana, (or at) the command of a preceptor, and medicine, are not destructive of a vow.

न तत्परस्य सन्दध्यात्प्रतिकूलं यदात्मनः ।

सङ्ग्रहेणैष धर्मः स्यात्कामादन्यः प्रवर्तते ॥ ५७॥

That which is antagonistic to one's own self, should never be applied in respect of another. Briefly even this is virtue. Other kinds of virtue there are, but these proceed from caprice.

अक्रोधेन जयेत्क्रोधमसाधुं साधुना जयेत् ।

जयेत्कदर्यं दानेन जयेत्सत्येन चानृतम् ॥ ५८॥

Anger must be conquered by forgiveness; and the wicked must be conquered by honesty; the miser must be conquered by liberality, and falsehood must be conquered by truth.

स्त्री धूर्तकेऽलसे भीरौ चण्डे पुरुषमानिनि ।

चौरे कृतघ्ने विश्वासो न कार्यो न च नास्तिके ॥ ५९॥

One should not place trust on a woman, a swindler, an idle person, a coward, one that is fierce, one that boasts of his own power, a thief, an ungrateful person, and an atheist.

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।

चत्वारि सम्प्रवर्धन्ते कीर्तिरायुर्यशोबलम् ॥ ६०॥

Achievements, period of life, fame, and power--these four always expand in the case of him that respectfully saluteth his superiors and waiteth upon the old.

अतिक्लेशेन येऽर्थाः स्युर्धर्मस्यातिक्रमेण च ।

अरेर्वा प्रणिपातेन मा स्म तेषु मनः कृथाः ॥ ६१॥

Do not set thy heart after these objects which cannot be acquired except by very painful exertion, or by sacrificing righteousness, or by bowing down to an enemy.

अविद्यः पुरुषः शोच्यः शोच्यं मिथुनमप्रजम् ।

निराहाराः प्रजाः शोच्याः शोच्यं राष्ट्रमराजकम् ॥ ६२॥

A man without knowledge is to be pitied; an act of intercourse that is not fruitful is to be pitied; the people of a kingdom that are without food are to be pitied; and a kingdom without a king is to be pitied.

अध्वा जरा देहवतां पर्वतानां जलं जरा ।

असम्भोगो जरा स्त्रीणां वाक्शल्यं मनसो जरा ॥ ६३॥

These constitute the source of pain and weakness to embodied creatures; the rains, decay of hills and mountains; absence of enjoyment, anguish of women; and wordy arrows of the heart.

अनाम्नायमला वेदा ब्राह्मणस्याव्रतं मलम् ।

कौतूहलमला साध्वी विप्रवास मलाः स्त्रियः ॥ ६४॥

The scum of the Vedas is want of study; of Brahmanas, absence of vows; of the chaste woman, curiosity; of women, exile from home.

सुवर्णस्य मलं रूप्यं रूप्यस्यापि मलं त्रपु ।

ज्ञेयं त्रपु मलं सीसं सीसस्यापि मलं मलम् ॥ ६५॥

The scum of gold is silver; of silver, tin; of tin, lead; and of lead, useless dross.

न स्वप्नेन जयेन्निद्रां न कामेन स्त्रियं जयेत् ।

नेन्धनेन जयेदग्निं न पानेन सुरां जयेत् ॥ ६६॥

One cannot conquer sleep by lying down; women by desire; fire by fuel; and wine by drinking.

यस्य दानजितं मित्रममित्रा युधि निर्जिताः ।

अन्नपानजिता दाराः सफलं तस्य जीवितम् ॥ ६७॥

His life is, indeed, crowned with success who hath won his friends by gifts, his foes in battle, and wife by food and drink.

सहस्रिणोऽपि जीवन्ति जीवन्ति शतिनस्तथा ।

धृतराष्ट्रं विमुञ्चेच्छां न कथं चिन्न जीव्यते ॥ ६८॥

They who have thousands live; they, who have hundreds, also live. O Dhritarashtra, forsake desire.

यत्पृथिव्यां व्रीहि यवं हिरण्यं पशवः स्त्रियः ।

नालमेकस्य तत्सर्वमिति पश्यन्न मुह्यति ॥ ६९॥

There is none who cannot manage to live by some means or other. Thy paddy, wheat, gold, animals, and women that are on earth all cannot satiate even one person.

राजन्भूयो ब्रवीमि त्वां पुत्रेषु सममाचर ।

समता यदि ते राजन्स्वेषु पाण्डुसुतेषु च ॥ ७०॥

Reflecting on this, they that are wise never grieve for want of universal dominion. O king, I again tell thee, adopt an equal conduct towards thy children, i.e., towards the sons of Pandu and thy own sons.'"

॥ इति श्रीमहाभारते उद्योगपर्वणि प्रजागरपर्वणि

विदुरवाक्ये एकोनचत्वारिंशोऽध्यायः ॥

अध्यायः ४०

विदुर उवाच ।

योऽभ्यर्थितः सद्भिरसज्जमानः करोत्यर्थं शक्तिमहापयित्वा ।

क्षिप्रं यशस्तं समुपैति सन्तमलं प्रसन्ना हि सुखाय सन्तः ॥ १॥

"Vidura said, 'Worshipped by the good and abandoning pride, that good man who pursueth his objects without outstepping the limits of his power, soon succeedeth in winning fame, for they that are good, when gratified with a person, are certainly competent to bestow happiness on him.

महान्तमप्यर्थमधर्मयुक्तं यः सन्त्यजत्यनुपाकृष्ट एव ।

सुखं स दुःखान्यवमुच्य शेते जीर्णां त्वचं सर्प इवावमुच्य ॥ २॥

He that forsaketh, of his own accord, even a great object owing to its being fraught with unrighteousness, liveth happily, casting off all foes, like a snake that hath cast off its slough.

अनृतं च समुत्कर्षे राजगामि च पैशुनम् ।

गुरोश्चालीक निर्बन्धः समानि ब्रह्महत्यया ॥ ३॥

A victory gained by an untruth, deceitful conduct towards the king, and insincerity of intentions expressed before the preceptor,--these three are each equal to the sin of slaying a Brahmana.

असूयैक पदं मृत्युरतिवादः श्रियो वधः ।

अशुश्रूषा त्वरा श्लाघा विद्यायाः शत्रवस्त्रयः ॥ ४॥

Excessive envy, death, and boastfulness, are the causes of the destruction of prosperity. Carelessness in waiting upon preceptor, haste, and boastlessness, are the three enemies of knowledge.

सुखार्थिनः कुतो विद्या नास्ति विद्यार्थिनः सुखम् ।

सुखार्थी वा त्यजेद्विद्यां विद्यार्थी वा सुखं त्यजेत् ॥ ५॥

How can they that desire pleasure have knowledge? Students, again, engaged in the pursuit of learning, cannot have pleasure. Votaries of pleasure must give up knowledge, and votaries of knowledge must give up pleasure.

नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः ।

नान्तकः सर्वभूतानां न पुंसां वामलोचना ॥ ६ ॥

Fire is never gratified with fuel (but can consume any measure thereof). The great ocean is never gratified with the rivers it receives (but can receive any number of them). Death is never gratified even with entire living creatures. A beautiful woman is never gratified with any number of men (she may have).

आशा धृतिं हन्ति समृद्धिमन्तकः

क्रोधः श्रियं हन्ति यशः कदर्यता ।

अपालनं हन्ति पशूंश्च राजन्

एकः क्रुद्धो ब्राह्मणो हन्ति राष्ट्रम् ॥ ७॥

O king, hope killeth patience; Yama killeth growth; anger killeth prosperity; miserliness killeth fame; absence of tending killeth cattle; one angry Brahmana destroyeth a whole kingdom.

अजश्च कांस्यं च रथश्च नित्यं मध्वाकर्षः शकुनिः श्रोत्रियश् च ।

वृद्धो ज्ञातिरवसन्नो वयस्य एतानि ते सन्तु गृहे सदैव ॥ ८॥

Let goats, brass, silver, honey, antidotes of poison, birds, Brahmanas versed in the Vedas, old relatives, and men of high birth sunk in poverty, be always present in thy house.

अजोक्षा चन्दनं वीणा आदर्शो मधुसर्पिषी ।

विषमौदुम्बरं शङ्खः स्वर्णं नाभिश्च रोचना ॥ ९॥

गृहे स्थापयितव्यानि धन्यानि मनुरब्रवीत् ।

देव ब्राह्मण पूजार्थमतिथीनां च भारत ॥ १०॥

O Bharata, Manu hath said that goats, bulls, sandal, lyres, mirrors, honey, clarified butter, iron, copper, conch-shells, salagram (the stony-image of Vishnu with gold within) and gorochana should always be kept in one's house for the worship of the gods. Brahmanas, and guests, for all those objects are auspicious.

इदं च त्वां सर्वपरं ब्रवीमि पुण्यं पदं तात महाविशिष्टम् ।

न जातु कामान्न भयान्न लोभाद्धर्मं त्यजेज्जीवितस्यापि हेतोः ॥ ११

O sire, I would impart to thee another sacred lesson productive of great fruits, and which is the highest of all teachings, viz., virtue should never be forsaken from desire, fear, or temptation, nay, nor for the sake of life itself.

नित्यो धर्मः सुखदुःखे त्वनित्ये नित्यो जीवो धातुरस्य त्वनित्यः।

त्यक्त्वानित्यं प्रतितिष्ठस्व नित्ये सन्तुष्य त्वं तोषपरो हि लाभः॥

Virtue is everlasting; pleasure and pain are transitory; life is, indeed, everlasting but its particular phases are transitory. Forsaking those which are transitory, betake thyself to that which is everlasting, and let contentment be thine, for contentment is the highest of all acquisitions.

महाबलान्पश्य मनानुभावान् प्रशास्य भूमिं धनधान्य पूर्णाम् ।

राज्यानि हित्वा विपुलांश्च भोगान्गतान्नरेन्द्रान्वशमन्तकस्य॥ १३

Behold, illustrious and mighty kings, having ruled lands abounding with wealth and corn, have become the victims of the Universal Destroyer, leaving behind their kingdoms and vast sources of enjoyment.

मृतं पुत्रं दुःखपुष्टं मनुष्या उत्क्षिप्य राजन्स्वगृहान्निर्हरन्ति ।

तं मुक्तकेशाः करुणं रुदन्तश्चितामध्ये काष्ठमिव क्षिपन्ति॥ १४॥

The son brought up with anxious care, when dead, is taken up and carried away by men (to the burning ground). With the dishevelled hair and crying piteously, they then cast the body into the funeral pyre, as if it were a piece of wood.

अन्यो धनं प्रेतगतस्य भुङ्क्ते वयांसि चाग्निश्च शरीरधातून् ।

द्वाभ्यामयं सह गच्छत्यमुत्र पुण्येन पापेन च वेष्ट्यमानः ॥ १५॥

Others enjoy the deceased's wealth, while birds and fire feast on the elements of his body. With two only he goeth to the other world, viz., his merits and his sins which keep him company.

उत्सृज्य विनिवर्तन्ते ज्ञातयः सुहृदः सुताः ।

अग्नौ प्रास्तं तु पुरुषं कर्मान्वेति स्वयं कृतम् ॥ १६॥

Throwing away the body, O sire, relatives, friends, and sons retrace their steps, like birds abandoning trees without blossoms and fruits. The person cast into the funeral pyre is followed only by his own acts. Therefore, should men carefully and gradually earn the merit of righteousness.

अस्माल्लोकादूर्ध्वममुष्य चाधो महत्तमस्तिष्ठति ह्यन्धकारम् ।

तद्वै महामोहनमिन्द्रियाणां बुध्यस्व मा त्वां प्रलभेत राजन्॥ १७

In the world above this, and also in that below this, there are regions of great gloom and darkness. Know, O king, that those are regions where the senses of men are exceedingly afflicted.

इदं वचः शक्ष्यसि चेद्यथावन् निशम्य सर्वं प्रतिपत्तुमेवम् ।

यशः परं प्राप्स्यसि जीवलोके भयं न चामुत्र न चेह तेऽस्ति॥ १८

Oh, let not any of those places to thine. Carefully listening to these words, if thou

canst act according to them, thou wilt obtain great fame in this world of men, and fear will not be thine here or hereafter.

आत्मा नदी भारत पुण्यतीर्था सत्योदका धृतिकूला दमोर्मिः ।

तस्यां स्नातः पूयते पुण्यकर्मा पुण्यो ह्यात्मा नित्यमम्भोऽम्भ एव॥

O Bharata, the soul is spoken of as a river; religious merit constitutes its sacred baths; truth, its water; self-control, its banks; kindness, its waves. He that is righteous purifieth himself by a bath therein, for the soul is sacred, and the absence of desire is the highest merit.

कामक्रोधग्राहवतीं पञ्चेन्द्रिय जलां नदीम् ।

कृत्वा धृतिमयीं नावं जन्म दुर्गाणि सन्तर ॥ २०॥

O king, life is a river whose waters are the five senses, and whose crocodiles and sharks are desire and anger. Making self-control thy

raft, cross thou its eddies which are represented by repeated births!

प्रज्ञा वृद्धं धर्मवृद्धं स्वबन्धुं विद्या वृद्धं वयसा चापि वृद्धम् ।

कार्याकार्यें पूजयित्वा प्रसाद्य यः सम्पृच्छेन्न स मुह्येत्कदाचित्॥

Worshipping and gratifying friends that are eminent in wisdom, virtue, learning, and years, he that asketh their advice about what he should do and should not do, is never misled.

धृत्या शिश्नोदरं रक्षेत्पाणिपादं च चक्षुषा ।

चक्षुः श्रोत्रे च मनसा मनो वाचं च कर्मणा ॥ २२॥

One should restrain one's lust and stomach by patience; one's hands and feet by one's eyes; one's eyes and ears by one's mind; and one's mind and words by one's acts.

नित्योदकी नित्ययज्ञोपवीती नित्यस्वाध्यायी पतितान्न वर्जी ।

ऋतं ब्रुवन्गुरवे कर्म कुर्वन्न ब्राह्मणश्च्यवते ब्रह्मलोकात् ॥ २३॥

That Brahmana who never omitteth to perform his ablutions, who always weareth his sacred thread, who always attendeth to the study of the Vedas, who always avoideth food that is unclean, who telleth the truth and performeth acts in honour of his preceptor, never falleth off from the region of Brahma.

अधीत्य वेदान्परिसंस्तीर्य चाग्नीनिष्ट्वा यज्ञैः पालयित्वा प्रजाश्च ।

गोब्राह्मणार्थे शस्त्रपूतान्तरात्मा हतः सङ्ग्रामे क्षत्रियः स्वर्गमेति॥

Having studied the Vedas, poured libations into fire, performed sacrifices, protected subjects, sanctified his soul by drawing weapons for protecting kine and Brahmanas, and died on the field of battle, the Kshatriya attaineth to heaven.

वैश्योऽधीत्य ब्राह्मणान्क्षत्रियांश्च धनैः काले संविभज्याश्रितांश्च।

त्रेता पूतं धूममाघ्राय पुण्यं प्रेत्य स्वर्गे देव सुखानि भुङ्क्ते ॥ २५॥

Having studied the Vedas, and distributed in proper time, his wealth among Brahmanas, Kshatriyas, and his own dependents, and inhaled the sanctified smoke of the three kinds of fires, the Vaisya enjoyeth heavenly bliss in the other world.

ब्रह्मक्षत्रं वैश्य वर्णं च शूद्रः क्रमेणैतान्न्यायतः पूजयानः ।

तुष्टेष्वेतेष्वव्यथो दग्धपापस्त्यक्त्वा देहं स्वर्गसुखानि भुङ्क्ते ॥ २६॥

Having properly worshipped Brahmanas, Kshatriyas, and Vaisayas in due order, and having burnt his sins, by gratifying them, and then peacefully casting off his body, the Sudra enjoyeth the bliss of heaven.

चातुर्वर्ण्यस्यैष धर्मस्तवोक्तो हेतुं चात्र ब्रुवतो मे निबोध ।

क्षात्राद्धर्माद्धीयते पाण्डुपुत्रस्तं त्वं राजन्राजधर्मे नियुङ्क्ष्व ॥ २७॥

The duties of the four orders are thus set forth before thee. Listen now to the reason of my speech as I discourse it. Yudhishthira, the son of Pandu, is falling off from the duties of the Kshatriya order. Place him, therefore, O king, in a position to discharge the duties of kings.'

धृतराष्ट्र उवाच ।

एवमेतद्यथा मां त्वमनुशासति नित्यदा ।

ममापि च मतिः सौम्य भवत्येवं यथात्थ माम् ॥ २८॥

सा तु बुद्धिः कृताप्येवं पाण्डवान्प्रति मे सदा ।

दुर्योधनं समासाद्य पुनर्विपरिवर्तते ॥ २९॥

न दिष्टमभ्यतिक्रान्तुं शक्यं मर्त्येन केन चित् ।

दिष्टमेव कृतं मन्ये पौरुषं तु निरर्थकम् ॥ ३०॥

"Dhritarashtra said, It is even so as thou always teachest me. O amiable one, my heart also inclineth that very way of which thou tellest me. Although, however, I incline in

my mind towards the Pandavas even as thou teachest me to do, yet as soon as I come in contact with Duryodhana it turneth off in a different way. No creature is able to avert fate. Indeed, Destiny, I think, is certain to take its course; individual exertion is futile.'"

॥ इति श्रीमाहाभारते उद्योगपर्वणि प्रजागरपर्वणि

विदुरवाक्ये चत्वारिंशोऽध्यायः ॥

इति विदुर नीति समाप्ता